

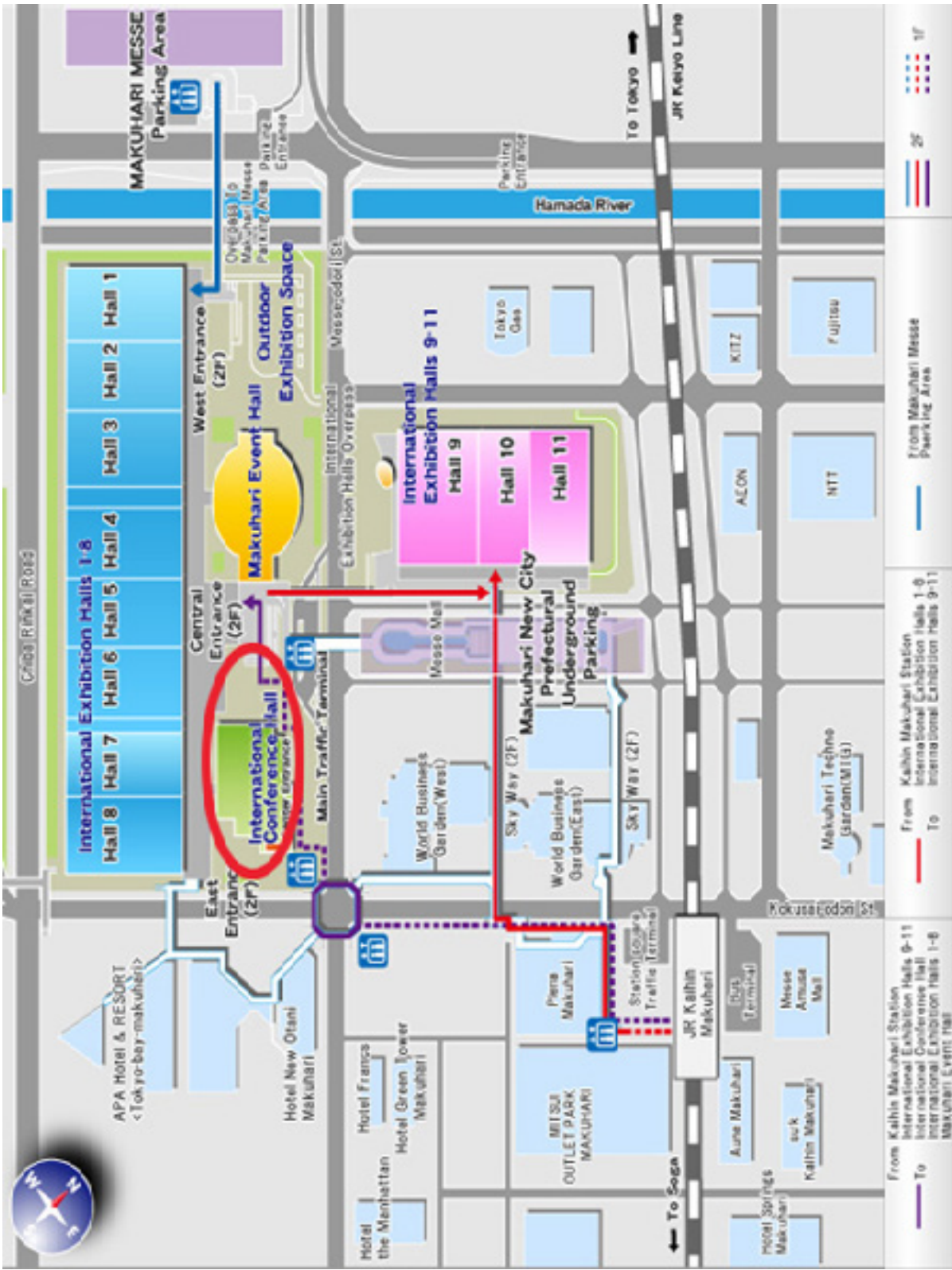
IUAES 2014 with JASCA The Future with/of Anthropologies



The Future with/of Anthropologies  
15 - 18 May 2014  
Makuhari Messe, Chiba, Japan

IUAES 2014 with JASCA Timetable

Slot	Hour/Day	14-May	15-May	16-May	17-May	18-May	19-May
1	8:30-10:00		Panel sessions	Panel sessions	Panel sessions	Panel sessions	Excursions
	10:00-10:30			Coffee/tea	Coffee/tea	Coffee/tea	
2	10:30-12:00		Opening Ceremony and Keynote 1 (ends 12:30)	Keynote 2	Panel sessions	Panel sessions	
	12:00-13:30		Lunch	Lunch	Lunch	Lunch	
3	13:30-15:00		Panel sessions	Panel sessions	Panel sessions	Panel sessions (JASCA AGM)	
	15:00-15:30		Coffee/tea	Coffee/tea	Coffee/tea	Coffee/tea	
4	15:30-17:00		Panel sessions	Panel sessions	Panel sessions	Panel sessions	
	17:00-17:30		Break	Break	Break	Break	
5	17:30-19:00	Registration Business Meetings	Panel sessions and Business Meetings	Panel sessions and Business Meetings	Keynote 3	Closing Ceremony (17:15-17:45)	
	19:00- 19:30	Reception					
6	19:30- 21:00		Panel sessions and Business Meetings	IUAES AGM	Banquet (ends 21:30)	Business Meetings	



# **IUAES 2014 with JASCA**

Makuhari Messe, Chiba, Japan

15 - 18 May 2014

Conference programme

**The Future with/of Anthropologies**



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## Organizing committees and acknowledgements

### Japanese Society of Cultural Anthropology 50th Anniversary Event Organizing Committee

**Chair:** Junji KOIZUMI (Osaka University and the International Institute for Advanced Studies)

**Vice Chairs:** Masao AYABE (Tokyo Metropolitan University), Eisei KURIMOTO (Osaka University)

**Executive Associates to the Presidents:** Shin-ichiro ISHIDA (Tokyo Metropolitan University), Yuki IMOTO (Keio University) and Hiroko YAMAGUCHI (Hitotsubashi University)

**Executive Members:** Masayuki AKAHORI (Sophia University), Yuko MIO (Tokyo University of Foreign Studies) and Satoshi TANAHASHI (Ochanomizu University)

**Heads of Sub-Committees:** Naoki KASUGA (Hitotsubashi University), Itsushi KAWASE (National Museum of Ethnology), Shuhei KIMURA (University of Tsukuba), Yuki KONAGAYA (National Museum of Ethnology), Atsuro MORITA (Osaka University), Takumi MORIYAMA (University of Tokyo), Chihiro SHIRAKAWA (Osaka University)

**Sub-Committee Members:** Kazuo AOYAMA (Ibaraki University), Yoshiko ASHIWA (Hitotsubashi University), Natalie CLOSE (Australian National University), Koji DERIHA (Historical Museum of Hokkaido), Akinori HAMADA (National Museum of Ethnology), Akimitsu IKEDA (Tokyo University of Foreign Studies), Atsunori ITO (National Museum of Ethnology), Satoru ITO (National Museum of Ethnology), Casper JENSEN (IT University of Copenhagen), Takehisa KADOTA (Rikkyo University), Gaku KAJIMARU (National Museum of Ethnology), Nobuhiro KISHIGAMI (National Museum of Ethnology), Kodai KONISHI (Tokyo University of Foreign Studies), Sachiko KUBOTA (Kobe University), Yoshinari MORITA (Osaka University), Isao MURAHASHI (Osaka University), Ayami NAKATANI (Okayama University), Shingo ODANI (Chiba University), Wakana OKUDA (Kanda University of International Studies), Reiko SAITO (National Museum of Ethnology), Toru SOGA (Hirosaki University), Akira TAKADA (Kyoto University), Sayaka TAKANO (University of Tokyo), Tomiyuki UESUGI (Seijo University), Rumi UMINO (Tokyo Metropolitan University), Toru YAMADA (University of Tsukuba), Kenji YOSHIDA (National Museum of Ethnology)

**Secretariat:** Masumi YUKAWA, Misako NAKANO, Kumiko YOSHIMATSU

### The Executive Committee, the International Union of Anthropological and Ethnological Sciences (IUAES)

**President:** Faye Harrison (University of Florida)

**Secretary-General:** Junji Koizumi (Osaka University and the International Institute for Advanced Studies)

**Treasurer:** Andrew ‘Mugsy’ Spiegel (University of Cape Town)

**Senior Vice-President:** Thomas A. Reuter (University of Melbourne)

**Vice- Presidents:** Subhadra Channa (University of Delhi), Gustavo Lins Ribeiro (University of Brasilia), Rajko Muršič (University of Ljubljana), Noel B. Salazar (University of Leuven), Miriam Pillar Grossi (Federal University of Santa Catarina)

**Head, Council of Commissions:** Giuliana B. Prato (University of Kent)

**Deputy Head, Council of Commissions:** Zhang Jijiao (Chinese Academy of Social Sciences)

**Past President (advisory):** Peter J. M. Nas (University of Leiden)

(See [www.iuaes.org/ex\\_board.html](http://www.iuaes.org/ex_board.html) for more details.)

# **The Organizing Committee, the 48th Annual Meeting of the Japanese Society of Cultural Anthropology (JASCA)**

**Chair:** Makoto ITO (Tokyo Metropolitan University)

**Members of Congress Secretariat:** Fumiko TAKAKUWA (Tokyo Metropolitan University), Makoto ODA (Tokyo Metropolitan University), He Bin (Tokyo Metropolitan University), Masao AYABE (Tokyo Metropolitan University), Shin-ichiro ISHIDA (Tokyo Metropolitan University), Mitsuo SAWAI (Tokyo Metropolitan University), Hiroshi KOBAYASHI (Tohoku University), Makoto KOBAYASHI (Ochanomizu University)

**Committee Members:** Wakana SHIINO, Yoko ISHII, Mayuko OKAWA, Emi IMAHORI, Jun BABA, Takayuki KOBAYASHI, Daisuke MIZOGUCHI, Naoko FUKAYAMA, Kodai KONISHI, Akimitsu IKEDA, Ayami UMEMURA

## **Acknowledgments**

Special thanks go to the National Museum of Ethnology (NME) and the Japan National Tourism Organization (JNTO) for their support.

The following associations co-operated with this anniversary conference, particularly by organizing their own or joint panels:

## **INTERNATIONAL**

WCAA - World Council of Anthropological Associations

AAA - American Anthropological Association

ABA - Brazilian Association of Anthropology

AJJ - Anthropology of Japan in Japan

ANPOCS - Brazilian Association of Graduate and Research Centers in the Social Sciences

EAAA - East Asian Anthropological Association

EASA - European Association of Social Anthropologists

IAA - Indian Anthropological Association

JAWS - Japan Anthropology Workshop

KOSCA - Korean Society of Cultural Anthropology

SEAA - Society for East Asian Anthropology

TSAE - Taiwan Society of Anthropology and Ethnology

## **DOMESTIC**

ASN - The Anthropological Society of Nippon

FSJ - The Folklore Society of Japan

JSPA - Japan Society of Physiological Anthropology

PSJ - Primate Society of Japan

## **Official sponsorship for this event was received from the following organizations:**

MEXT - Ministry of Education, Culture, Sports, Science and Technology

MOFA - Ministry of Foreign Affairs of Japan

SCJ - Science Council of Japan

Chiba Prefecture and Chiba City

CCB - Chiba Convention Bureau

We received financial support from the local governments of Chiba Prefecture and Chiba City as well as from the following foundations:

The Shibusawa Foundation for Ethnological Research

The Wenner-Gren Foundation

The Resona Foundation for Asia and Oceania

The Murata Science Foundation

We also appreciate the generous donations we received from all parties for our anniversary event.

All the assistance we received is gratefully acknowledged.

## **NomadIT, IUAES 2014 Conference organisers**

Eli Bugler, Megan Caine, Darren Edale, James Howard, Rohan Jackson, Triinu Mets



## **Welcome from the organizers of IUAES 2014 and the 48th Annual Meeting of the Japanese Society of Cultural Anthropology (JASCA)**

It is my greatest privilege to have so many colleagues from so many countries with us here. IUAES 2014 with JASCA is a conference commemorating the fiftieth anniversary of our JASCA, the Japanese Society of Cultural Anthropology. Actually the origin of the JASCA dates back to 1934, when its predecessor organization, the Japanese Society of Ethnology, was born in Tokyo with a handful of people, so this is also its eightieth anniversary. It is a coincidence that our IUAES held its World Congress (ICAES) in London in the same year, 1934, and we are holding our anniversary conference together with IUAES as its Inter-Congress in 2014. As President of the Japanese Society of Cultural Anthropology and as Secretary-General of the International Union of Anthropological and Ethnological Sciences, I welcome you all from the bottom of my heart.

This is obviously a festive occasion, because in addition to being an anniversary of JASCA and IUAES, this is also the tenth anniversary of the WCAA, the World Council of Anthropological Associations, which was born in 2004 in Recife, Brazil, at the opposite side of the globe and for which I once served as chair. The mood is celebratory but the purpose is serious. Together at this conference we are going to discuss the Future with/of Anthropologies. Our theme is the future of anthropology in general and of anthropologies in various subfields and countries. At the same time we are going to think about the future with anthropologies, or the future we can expect because we have anthropologies -- the future we can bring about with anthropology. We are making our best effort to ensure this conference is successful and fruitful. It is bound to be a stage for further development of the JASCA through the construction of wider and closer relations with world anthropologists, and at the same time for further development of the IUAES which will contribute to the development of world anthropologies, together with the WCAA.

We are in the best season of the year in this mega-urban area of hybrid tradition. I invite you to become acquainted with Japanese society, its history, its modernity, its beauty, its people and its anthropology. On behalf of all members of the Organizing Committee, I hope there will be much to learn and enjoy for you all and I look forward to welcoming you in person at the reception on May 14 and at the opening ceremony on May 15.

Junji Koizumi

Chair, Organizing Committee, IUAES 2014 with JASCA

President, JASCA, the Japanese Society of Cultural Anthropology

Secretary-General, IUAES, the International Union of Anthropological and Ethnological Sciences

## Keynotes and featured sessions

There will be **three plenary keynote addresses** in Convention Hall A:

### **Being one, being multiple: a future for anthropological relations**

*by Marilyn Strathern (Emeritus Professor of Social Anthropology, University of Cambridge; formerly William Wyse Professor of Social Anthropology, University of Cambridge)*

*Convention Hall A: Thu 15 May 11:00-12:30*

What might we value about anthropology that we welcome its multiplication (diverse anthropologies), or indeed wish to imagine a future with them? In the spirit of the conference, it seems important to dwell on some of the ways in which anthropologists are always in the company of others, and their discipline in the company of other disciplines. While the plurality may be stimulating, however, it is the relations that count, and specifically the way relations create 'multiple' forms of knowledge. ('Multiple' is used here in a perspectivalist sense.) In thinking about the future, then, might its practitioners strive to keep anthropology multiple? If so, just what kind of tool does the general concept of 'relations' provide?

The question is interesting at a very simple level: general it might be, the concept also has its own specific history within the English language. Such parochialism is what makes the diverse strands of English-speaking anthropology but one among many 'anthropologies'. Yet despite the limitation of the concept ('relations'), for a long time it has at least been a marker for, or stand-in for, an aspiration on the part of its anthropological users: to see (beyond) their own conventions of knowledge-making. Hence their interest in other people's 'relational' worlds. Is this aspiration something they might identify as distinctive to their practice of the discipline? Can one even ask what forms relations might take under techniques of knowledge-making that flow from new modes of data management? It would be interesting to ponder on the procedures by which information-making processes are concealed, given that showing the relational steps of such making has been, at least in English, one way in which anthropology has endeavoured to show at once the truth and the contingency of its knowledge. In response to our hosts' outreach to the English-speaking world, this reflection is offered as a small return.

### **A rightful share: beyond gift and market in the politics of distribution**

*by James Ferguson (Susan S. and William H. Hindle Professor in the School of Humanities and Sciences and Professor in the Department of Anthropology, Stanford University)*

*Convention Hall A: Friday 16 May 10:30-12:00*

If anthropology is to contribute to the work of creating better human futures, it will need to demonstrate the relevance of anthropological knowledge and anthropological ways of thinking to the great practical and political issues that today confront our increasingly interconnected but unequal world. This paper seeks to do that by showing the way that anthropological ideas about distribution (a topic that has been central to the discipline from the days of Mauss and Malinowski up to the present) may shed light on an emerging set of important political developments. These developments involve the emergence, across the global South, of new kinds of welfare states, within which new programs of direct distribution (so-called 'cash transfers') are opening up possibilities for new sorts of politics. Against an analysis of the limitations of traditional ideas of nationalization in Africa, the paper seeks to show that new forms of social assistance are allowing the question of national ownership of wealth to be reimagined in new ways -- ways that may allow the idea of a "rightful share" to take on a quite different significance than it does in traditional discussions of nationalization of

natural resources. Taking recent campaigns for a "Basic Income Grant" (BIG) in South Africa and Namibia as a window onto these new political possibilities, it argues that a new politics of distribution is emerging, in which citizenship-based claims to a share of national wealth are beginning to be recognizable as an alternative to both the paradigm of the market (where goods are received in exchange for labor) and that of "the gift" (where social transfers to those excluded from wage labor have been conceived as aid, charity, or assistance). Beyond the binary of market and gift, the idea of "a rightful share", it is suggested, opens possibilities for radical political claims that could go far beyond the limited, technocratic aim of ameliorating poverty that dominates existing cash transfer programs.

## Public life and anthropology

by Claudio Lomnitz (*Campbell Family Professor of Anthropology, Columbia University; formerly Distinguished University Professor of Anthropology and Chair of the Committee on Historical Studies, the New School University*)

Convention Hall A: **Saturday 17 May 17:30-19:00**

This paper is an introspective reflection on Anthropology in contemporary public life. It begins by tracing the place of Anthropology in public interest in Mexico and Latin America in broad strokes, from the time of the discipline's inception, understriking the changing ways in which anthropological work has been welded to various definitions of the public interest. This portion of the essay establishes the nature of the recent realignment of anthropological work in public life, beginning in the 1980s, a change that runs very deep, since it was based on a radical reorientation of the horizon of collective expectations and of experience in which Latin American anthropologies operate. The paper then turns inward, to my own experience, in order to focus on engagement of anthropological work in three areas that I have been committed to: journalism, historical debate, and theatrical representation. These three spheres of public involvement in Mexico, and in Greater Mexico (including the United States) allow me to reflect on the challenges and opportunities facing anthropology in a continent in which professional space in the academy is limited.

## Other featured sessions

Gustavo Lins Ribeiro, who convened the historic Recife conference in 2004, leading to the foundation of the WCAA, will hold a symposium commemorating the 10th anniversary: **P013** *The past and future of the World Council of Anthropological Associations (WCAA Tenth Anniversary Symposium)*. Those involved in the establishment and development of the WCAA will gather and discuss its past and future. The symposium will be followed by a special address by Leslie Aiello, President of the Wenner-Gren Foundation, who has provided crucial support for WCAA's activities from its very beginning. Alongside this commemorative symposium, a video recording of the foundational Recife conference has been reedited and published online, at <http://www.cva-iaaes.com/japan2014>.

WCAA has also organized the following joint panels:

**P087** *Situating statelessness: anthropological perspectives (WCAA/Commission on Theoretical Anthropology panel)*

**P112** *Urban futures (WCAA/IUAES/JASCA joint panel)*

Faye Harrison, President of IUAES, and Yasuko Takezawa will convene a symposium: **P132** *Engaging race and racism in the new millennium: exploring visibilities and invisibilities (IUAES/JASCA joint panel)*. Gyanendra Pandey (Arts and Sciences Distinguished Professor of History and Director of Colonial and Postcolonial Studies Workshop, Emory University) is invited as keynote speaker, and a distinguished international group of anthropologists will together engage with his recent book, *A History of Prejudice: Race, Caste, and Difference in India and the United States* (2013).

In conjunction with the anniversary exhibition, Howard Morphy (Huxley Medalist 2013) and others will discuss art history: **P021** *Converging worlds: anthropology and art history (JASCA panel)*.

Virginia R. Dominguez (Former President of AAA and Edward William and Jane Marr Gutgsell Professor of Anthropology at the University of Illinois at Urbana-Champaign) will convene the panel: **P050** *Does the future of anthropology not include the USA as a field site (except as 'anthropology at home')?*

Keiichi Omoto, IUAES Honorary Member, will convene the panel: **P129** *Evolution of human cultures: towards an integrated anthropology of modern humans*.

JASCA asked the presidents of WCAA member associations to provide short video messages on the conference theme, and many of them responded. A roundtable based on these video clips will take place in the first panel session of the conference on Thursday 15 May: **R003** *Video messages from the world: the future with/of anthropologies (JASCA roundtable)*

## Panels organized by cooperating associations

Panels that have been convened by co-operating associations and organizations are as follows:

AAA - American Anthropological Association

**P142** *Common themes and varied approaches: globalization, migration and popular arts (AAA/JASCA joint panel)*

**R001** *AAA Public education initiative: mobilities, migrations and displacements (AAA roundtable)*

ABA - Brazilian Association of Anthropology

**P145** *Brazilian anthropology: present and future (ABA panel)*

AJJ - Anthropology of Japan in Japan

**R002** *Celebrating 30 years of JAWS and 13 years of AJJ (JAWS/AJJ joint panel)*

ASN - The Anthropological Society of Nippon

**P133** *Papers from members of the Anthropological Society of Nippon (ASN panel)*

EAAA - East Asian Anthropological Association

**P018** *East Asian anthropology/anthropologies (EAAA panel)*

EASA - European Association of Social Anthropologists

**P012** *Crisis as ongoing reality: perspectives from different anthropological locations (European Association of Social Anthropologists (EASA) and the Committee for World Anthropologies (CWA) panel)*

**P064** *Keywords of human mobility: a comparative cultural perspective (EASA/JASCA joint panel)*

FSJ - the Folklore Society of Japan

**P130** *Reinventing folkloristics as a study of modernity: Japanese perspectives (FSJ panel)*

IAA - Indian Anthropological Association

**P131** *Fifty years of anthropological associations: reflections on anthropologies and nations (IAA/JASCA joint panel)*

JAWS - Japan Anthropology Workshop

**P023** *Living with disaster: comparative approaches (JAWS/JASCA joint panel)*

**R002** *Celebrating 30 years of JAWS and 13 years of AJJ (JAWS/AJJ joint panel)*

JSPA - Japan Society of Physiological Anthropology

**P137** *Environment and adaptation in human evolution (JSPA panel)*

KOSCA - Korean Society of Cultural Anthropology

**P134** *Anthropology of Japan in Korea / Anthropology of Korea in Japan (KOSCA/JASCA joint panel)*

NME - National Museum of Ethnology

**P003** *Anthropology of whaling issues: the present and future of whaling cultures (NME panel)*

**P027** *Considering ideas and practices to create "age-friendly communities" (NME panel)*

**P038** *Sedentarization and concentration among nomadic peoples (Commission on Nomadic Peoples/NME panel)*

**P043** *Development and pastoralists (Commission on Nomadic Peoples/NME panel)*

**P051** *Hunting, animal welfare, and defence against wildlife attack (NME panel)*

**P083** *Heritage bridges people: towards recovery from wars and disasters (NME panel)*

**P136** *Songs and dances of the Aynu: heritage and practice in Akan, Hokkaido, Japan (NME panel)*

PSJ - Primate Society of Japan

**P146** *Local differences in ecology and behavior of non-human primates: genetic variation or culture? (PSJ panel)*

SEAA - Society for East Asian Anthropology

**R004** *Strengthening JASCA's publications in the world (JASCA/SEAA roundtable)*

TSAE - Taiwan Society of Anthropology and Ethnology

**P122** *Action-oriented ethnological/anthropological studies and the development of contemporary Taiwan indigenous society (TSAE panel)*

## Panels organized by IUAES Commissions

The following IUAES Commissions have convened panels:

Commission on Anthropology and the Environment: **P039**

Commission on Anthropology of the Middle East: **P001**

Commission on the Anthropology of Women: **P001, P016, P127**

Commission on Children, Youth and Childhood: **P034, P100**

Commission on Enterprise Anthropology: **P075, P084, P105**

Commission on Global Transformations and Marxian Anthropology: **P022**

Commission on Human Rights: **P098, P102**

Commission on Indigenous Knowledge and Sustainable Development: **P036**

Commission on Intangible Cultural Heritage: **P074**

Commission on Linguistic Anthropology: **P072**

Commission on Medical Anthropology and Epidemiology: **P033**

Commission on Museums and Cultural Heritage: **P094**

Commission on Nomadic Peoples: **P038, P043**

Commission on Theoretical Anthropology: **P073, P087**

Commission on Urban Anthropology: **P016, P035, P121**

## Live performance

Sponsored by the National Museum of Ethnology, Aynu songs and dances will be demonstrated by Akan Ainu Culture Preservation Society:

**P136** *Songs and dances of the Aynu: heritage and practice in Akan, Hokkaido, Japan (NME panel)*

## Film screenings

**F001** *New horizon of anthropological films from Japan*

**P104** *Filming "science ethnography"*

## Practical information

### Using this programme

The **Timetable** on the rear pages of this book gives the times of the keynotes, panels, round-table discussions and other events. Please note that on May 15 and 16 the panel sessions do not run consecutively: the first session (8:30 to 10:00) will be followed by a keynote lecture, and the panel sessions will then resume after lunch, at 13:30. On May 17 the keynote will start at 17:30.

The **Keynotes** section presents the abstracts of the keynote lectures.

The **Events and meetings** section gives details of the many additional gatherings besides the core academic programme.

The **Table of panels** allows you to obtain titles, convenors, timings and locations of individual panels. This is followed by a more detailed list of **Panels and papers** and their abstracts, in numerical order. Finally, at the end of the book there is a **List of delegates** to help you identify who is present and the sessions in which particular colleagues will present their work.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk or one of the student volunteers on hand to assist delegates throughout the venue, who can be identified by their badges.

**Please note: each 90-minute session ordinarily accommodates 4 papers.** This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However, convenors have a degree of flexibility in structuring their panels, so we cannot guarantee the success of panel-hopping!

A number of colleagues had not signalled their withdrawal from the conference at the time of printing this book, and yet seemed to face insurmountable financial/administrative hurdles in attending. Consequently, some papers remain listed which may not materialise in practice. We apologise for these inaccuracies. It is worth checking the panels page on the website, as updates may have been made since we went to print.

### Venue

**Makuhari Messe** is a huge architectural complex designed by Fumihiko Maki, a Pritzker Prize winner. IUAES 2014 with JASCA will take place in one of the buildings in this complex, the **International Conference Hall**. Except for the banquet (taking place at Hotel New Otani Makuhari) and the panels scheduled in Hall 1, Hall 2, Hall 3 and Hall 4 at Makuhari Bay Hall, almost everything will happen in the International Conference Hall.

The Reception desk is located near the entrance. Coffee will be served at the Central Lobby on the second floor of the International Hall, near the publisher stalls.

### Airports

There is a frequent limousine service between Makuhari Messe and Tokyo's two international airports: **Tokyo Narita International Airport** (NRT) and Tokyo International Airport (HND, or **Haneda Airport**). Both are one hour away from Makuhari.

## Local travel

The venue is conveniently located only 400 meters away from **Kaihin Makuhari Station of JR Keiyo Line**. From this station you can travel to anywhere in Japan, particularly to **Tokyo Station** which is one of the most important centers of Tokyo. It takes less than half an hour by JR Keiyo Line, and the services are frequent. The Shinkansen bullet trains, long-distance buses and a variety of group tours all depart from Tokyo Station.

## Food and restaurants

Meals are not organized by the conference, nor are they included in the conference fee. There is a full range of eating options, both reasonable and expensive, in and around Makuhari Messe. Information is given on the conference website under **Places to eat in and around the conference venue** on the Travel page. It is also available at <http://www.m-messe.co.jp/en/index.html> under **Makuhari Information - Restaurants**.

## Banquet

We will celebrate the 50th anniversary of JASCA with a banquet at Hotel New Otani Makuhari on the evening of Saturday May 17th. Everybody is welcome. There will be good food and drink, and Aynu dance and Japanese drums will be performed by special groups. There is a charge of £50 and you need to have registered and paid beforehand.

## Publishers' stalls

The publishers' stalls are located on **the second floor of the International Conference Hall**. Delegates are invited to browse the titles and talk to the representatives of international and Japanese publishing houses and organisations.

## Other services

Bank ATMs and coin-operated copy machines/printers are readily available at Makuhari Messe. There is a whole series of shops in the area, including a big shopping mall.

## Internet

**Free WiFi** is available in the International Conference Hall. It is limited, however, to the lobbies and hallways of the building complex and does not reach inside the presentation rooms. Paper givers who requested it, will be provided with wired internet access for their presentations. Your mobile device may be able to connect to the internet via Docomo, eMobile, WiMax, etc inside the panel rooms.

## In case of emergency

Instructions for emergency situations will be circulated on site.

## Conference team

There is a team of helpful students, familiar with the programme, venue and surrounding area, to whom you can turn when in need of assistance. If you cannot see a team member (identified by their badge) please ask for help at the reception desk. Any financial arrangements must be dealt with at the NomadIT conference office, which is located near the Reception.

## Conference badges

On arrival at the reception desk you will be given this book and your conference badge. The badge will be necessary to enter panel and keynote sessions and other conference events, so please wear this at all times during the conference. IUAES re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

## Conference attendance certificates

Some funding bodies and institutions require proof of attendance at an event from the delegate they have funded. We will not print these on paper for all delegates, since many will not need them and they can easily get crumpled or lost on the homeward journey. Every delegate who attends can download a signed, headed PDF stating their involvement in the conference (panels convened, papers presented) from the login environment on our website, after the event is over. If, however, such a PDF really is not acceptable to your administration, please come to the NomadIT office to request a printed and pen-signed certificate during a quieter moment and we will be happy to provide it to you.

## The AGM

Every member of the IUAES is warmly invited to attend **the Annual General Meeting of the IUAES** which will be held on **Friday May 16 from 19:30 to 21:00** in Convention Hall A. The AGM agenda will include discussions of a variety of issues of strategic importance for the future development of IUAES and the services that it offers to its members. Since this is the only available opportunity for virtually the entire membership of IUAES to meet and discuss issues face to face, we urge all members to attend. In addition to important reports on recent developments with the IUAES, there will be presentations on the IUAES Inter-Congress 2015 in Bangkok (Thailand) and the Inter-Congress 2016 in Dubrovnik (Croatia), as well as on the World Congress 2018 in Florianópolis (Brazil).

## IUAES Commission meetings

Those IUAES Commissions that are attending IUAES 2014 with JASCA will hold Commission meetings on **Thursday May 15 from 17:30 to 19:00** in Convention Hall B. Each Commission will form a separate group in the hall and will display a sign with its name. This is an opportunity not only for those involved in the business and management of Commissions but also for those interested in knowing about each Commission and joining their activities. Following these individual meetings, there will be the **IUAES Council of Commissions Meeting from 19:30 to 21:00** in Convention Hall B. This is the most important occasion for all IUAES Commissions as driving forces of the intellectual activities of the IUAES.

## JASCA annual meeting

The 48th JASCA annual meeting will take place in the International Conference Hall, on 17 and 18 May. It has been organized by Tokyo Metropolitan University, and the language used will be Japanese. All panels will be held in the following five rooms: 105, 201B, 202, 204 and 303. Everybody registered for IUAES 2014 with JASCA is invited to attend. Although the presentations will be in Japanese, the programme in English is provided at the rear of this book.



## **Anniversary exhibit in Tokyo**

A special anniversary exhibit is being held in cooperation with the National Museum of Ethnology and the National Art Center from 19 February to 9 June 2014, at the National Art Center, Tokyo. The theme is Power of Images and the National Museum of Ethnology's collection is exhibited. Free admission tickets will be distributed to all delegates at the reception desk. It takes about an hour from Makuhari to the National Art Center by public transport.

Programme: JASCA 48th Annual Meeting

Ref.	Room	Date	Times	Name	Role	Paper title
A01	105	SAT	09:30-09:55	Kentaro Azuma	coordinator & chair	The present of “paradise tourism”: From the image to the field [organised panel]
A02	105	SAT	10:00-10:25	Takeya Yoshida		Tourism at “paradise” Tourist sites in the risk society
A03	105	SAT	10:30-10:55	Kentaro Azuma		Fiction and transcendence: Nostalgia concerning the loss of “paradise” on Baracay Island, Philippines
A04	105	SAT	11:00-11:25	Yuki Suzuki		Majority gaze, minority eye
A05	105	SAT	11:30-11:55	Eijiro Fukui		Compared “paradise” and genericated “tradition”: Tourism as globalization in Aneityum, Vanuatu
A06	105	SAT	12:00-12:25	Jumpei Ichinosawa		Concierge in paradise
A07	105	SAT	13:30-13:55	Yuko Yoshimoto		Emergent interdependency: Based on an analysis of Nibutani Ainu Language School
A08	105	SAT	14:00-14:25	Hibiki Momose		The formation process of the existing Ainu image at a teacher training college in Hokkaido: The case of Hokkaido University of Education, Sapporo Campus
A09	105	SAT	14:30-14:55	Masahisa Segawa	coordinator & chair	A perspective on Chinese lineage studies: How should we treat the classic subject of study today: An introduction [organised panel]
A10	105	SAT	15:00-15:25	Hiroshi Kobayashi		Rethinking Zongzu segmentation through the “Kejia Tulou” house: “fission” or “copy”
A11	105	SAT	15:30-15:55	Tsutomu Inazawa		Lineage, clan and “Himin” in present China
A12	105	SAT	16:00-16:25	Itoe Kaneshiro		What it means to continue to be a Zongzu: A case study of an emigrant community in Fuzhou, Fujian
A13	105	SAT	16:30-16:55	Yukihiro Kawaguchi		Nation and lineage in China: For a new perspective of kinship studies
A14	105	SAT				
A15	105	SUN	09:30-09:55	Hironao Kawai	coordinator & chair	The anthropology of landscape: From the theory of contestation to integration [organised panel]
A16	105	SUN	10:00-10:25	Kyoko Iwata		Settlement of conflicts over the construction of place: A case study of residents’ committees for landscape conservation in Arashi-yama, Kyoto City

Ref.	Room	Date	Times	Name	Role	Paper title
A17	105	SUN	10:30-10:55	Shin Yasuda		Scenes constructed by the “series of sharing”: Construction of Zamzam Tower and the argument of religious landscape in Makka
A18	105	SUN	11:00-11:25	Atsuko Tsubakihara		The conflicts over the aesthetics of landscape: A case study of the design review process in Beverly Hills
A19	105	SUN	11:30-11:55	Hironao Kawai		The landscape as structural colors: The contestation and integration of cultural landscape in Hakka Districts, China
A20	105	SUN	15:00-15:25	Futoshi Nishimoto	coordinator & chair	Comparative ethnography of killing animals [organised panel]
A21	105	SUN	15:30-15:55	Yoshida Masaoki		The structure of everyday life making an “animal hunter” in Papua New Guinea
A22	105	SUN	16:00-16:25	Maiko Nakano		Disappearing domestic animal slaughters and emerging sectors of slaughter business in Bali, Indonesia
A23	105	SUN	16:30-16:55	Katsumi Okuno		The appearance of killed animals and killing man: The organization of hunting in Penan of Sarawak
A24	105	SUN	17:00-17:25	Gen Tagawa		The hunting, sacrifice and killing of the Borana-Oromo
B01	201B	SAT	09:30-09:55	Mine Sato		Challenges of development anthropology-Working from within: From frontiers of development practice, aid operation and policy research
B02	201B	SAT	10:00-10:25	Yoko Ikeda		An environmental movement in everyday life in New York City: Perspectives of community garden volunteers
B03	201B	SAT	10:30-10:55	Setsuko Shibuya		A comparative study of education between Japan and the United States: Some thoughts on the meaning of failure
B04	201B	SAT	11:00-11:25	Atsushi Sugimoto		Transformation of Romanian village families: A stem family for a joint family
B05	201B	SAT	11:30-11:55	Masanori Goto		Entrepreneurship today in a Chuvash village, Russia
B06	201B	SAT	12:00-12:25	Eriko Kawanishi		The relation between anthropologists and informants: The case of the fieldwork in Glastonbury, UK
B07	201B	SAT	13:30-13:55	Kukiko Nobori		Books made by artists: A study of contemporary art and the context of artworks
B08	201B	SAT	14:00-14:25	Rieko Tanaka		Toward an anthropology of the art of “becoming”: Reflections on the case of classical music in modern Cuba
B09	201B	SAT	14:30-14:55	Yuko Takeda		Dancing tango as a quest for the social and the individual
B10	201B	SAT	15:00-15:25	Hiroyuki Aoki		Katana for “living” and as an ideal: Succession and creation of katana in Japan

Ref.	Room	Date	Times	Name	Role	Paper title
B11	201B	SAT	15:30-15:55	Daisuke Tanaka		Designing death: A case study of today's life-ending in Japan with a focus on the diversification of the funeral business
B12	201B	SAT	16:00-16:25	Yohei Suzuki		Compromise between the deceased and the bereaved: How to make tombs, and return to everyday life
B13	201B	SAT	16:30-16:55			A harvest festival in the Tibetan Amdo region: Klu rol [film screening]
B14	201B	SAT	17:00-17:25	Mchod rten skyabs		
B15	201B	SUN	09:30-09:55	Ryoko Michinobu	coordinator & chair	Techniques for communicating with children about their lives [organised panel]
B16	201B	SUN	10:00-10:25	Nao Araki		The relationships between nurses and the lives of children in the perinatal care
B17	201B	SUN	10:30-10:55	Hirokazu Nishikata		Children with eating disabilities and the occupational therapy approach: Developing the children's power to live
B18	201B	SUN	11:00-11:25	Makiko Habazaki		Working mothers and child-rearing practices in a contemporary Bahun community in Nepal: Focusing on mother-child communication and relationships
B19	201B	SUN	11:30-11:55	Nobutaka Kamei		Ecological anthropology on children with disabilities: Bodies and resource use
B20	201B	SUN	15:00-15:25	Liyang Lin		The roles and problems of NGOs and NPOs in the cultural reconstruction of the indigenous peoples of Taiwan: A case-study of the organic cultivation of millet in Taitung county, Tainan Township
B21	201B	SUN	15:30-15:55	Haruna Tamoto		Creating "indigenous crafts" in contemporary Taiwan: Multiculturalism and the collective action
B22	201B	SUN	16:00-16:25	Shinichi Fujii		How did the Solomon Islanders live in the conflict? A case study of daily life of the Northeastern Guadalcanal, Solomon Islands
B23	201B	SUN	16:30-16:55	Kaori Otsuru		Restoration and time axis of the conflict resolution process
B24	201B	SUN	17:00-17:25	Miwa Yoshimura		The relationship between life and lost: The case of untouched memory of the conflict in Kosovo
C01	303	SAT	09:30-09:55	Shirabe Ogata		To live as an 'artist': 'Art' market and practices of 'artists' in the City of Ile-Ife, Nigeria
C02	303	SAT	10:00-10:25	Sayuri Yoshida		Politics of the medium: The ebb and flow of Ego in Kafa, South-west Ethiopia
C03	303	SAT	10:30-10:55	Keishi Okamoto		Conversion for avoiding mystic risks: Christianity and witchcraft among the Duruma of the coastal area of Kenya
C04	303	SAT	11:00-11:25	Rumiko Murao		The livelihood in Eastern Angolan borderland

Ref.	Room	Date	Times	Name	Role	Paper title
C05	303	SAT	11:30-11:55	Yutaka Sakuma		Whose land is this? Possession and emotion observed in the agrarian system in Songhai Society, Western Niger
C06	303	SAT	12:00-12:25	Koji Sonoda		The adult's nondirective attitude that induces child's involvement in interaction: An interaction analysis of hunting and gathering activities among the Baka Pygmies
C07	303	SAT	13:30-13:55	Hiroko Hara		The art of becoming [film screening]
C08	303	SAT	14:00-14:25	Eri Matsumura		The diversity of makers and their choices of self representation as a handicrafts maker: A case study of the production of traditional temple cloths in South India
C09	303	SAT	14:30-14:55	Mariko Hamaya		Between the ascetic and the beggar: A case study of mendicancy among female ascetics in Haridwar, North India
C10	303	SAT	15:00-15:25	Mayumi Iizuka		Reconsidering gender in woman's rites of passage: A case of the reproduction rituals of the South Indian Hindu Temple Priests
C11	303	SAT	15:30-15:55	Masakazu Tamori		Reflexive globalization and the reproduction of musical tradition in Rajasthan
C12	303	SAT	16:00-16:25	Tomoko Okada		Consensus building of "Samaj" intercaste marriage and purification ritual in North India
C13	303	SAT	16:30-16:55	Fukachi Furukawa		From porter to "Sherpa"
C14	303	SAT	17:00-17:25	Narihisa Nakashima		Migrant workers in the process of conflict of palm oil development: A case study of Wilmar Group in West Sumatra, Indonesia
C15	303	SUN	09:30-09:55	Jie Gazang		Changes of political systems and the economy in the Tibetan village society: A case of Churuma village in Tongren Prefecture, Qinghai Province
C16	303	SUN	10:00-10:25	Hiromi Ogata		Preserving and developing a village for the future: A case study of the returned oversea Chinese community in Liaoning Province
C17	303	SUN	10:30-10:55	Chie Miyawaki		The politics and the ready-made production process of the "ethnic dress" in China: A case of Hmong in Yunnan Province
C18	303	SUN	11:00-11:25	Tsutomu Kaneshige		The significance of water in the Feng-shui cultural area
C19	303	SUN	11:30-11:55	Yujie Si		The movements of a Mongolian nomadic society under the Chinese ecological conservation policy: The case of Haixi Mongol's and the Tibetan Autonomous Prefecture
C20	303	SUN	15:00-15:25	Rima Higa		The objectification and anthropomorphism of pigs
C21	303	SUN	15:30-15:55	Kayo Yoshida		Sisters and brides in Okinawan ancestor rites: Reconsidering the image of Okinawa women

Ref.	Room	Date	Times	Name	Role	Paper title
C22	303	SUN	16:00-16:25	Hisahiko Kamizuru		Memories of transnationalism in Yaeyama and Taiwan
C23	303	SUN	16:30-16:55	Meari Hirai		How to protect the sacred forest: A consideration of the current situation of communal rituals and practices
C24	303	SUN	17:00-17:25	Kenji Karaki		Reburials in Yonaguni Island
D01	202	SAT	09:30-09:55	Miki Namba		The transportation infrastructure leads to nowhere: A case study of the first and only passenger rail transport in Laos
D02	202	SAT	10:00-10:25	Akiko Hirata		Liberation from the buffalo sacrifice? Ancestor worship and Rapeut in the patrilineal society of the Mon Khmer people of Makong, Laos
D03	202	SAT	10:30-10:55	Arihiro Minoo		The relationship of trades promoted by gossips: A case study of the relationship between coffee growing farmers and middlemen/cooperative in Lao PDR
D04	202	SAT	11:00-11:25	Longzhe Jin		Traditional haircuts as the rite of passage of Myao people into adulthood
D05	202	SAT	11:30-11:55	Mayumi Okabe		“Development” by Buddhist monks and the reconstruction of religious practices in the Thai-Myanmar border area of Northern Thailand: A case of the revival of the Kathin ceremony
D06	202	SAT	12:00-12:25	Akira Yoshino		Fixed shrines, female shamans and cultural revival movement: An interim report on a new religious phenomenon in the Lu Mien society of northern Thailand (2)
D07	202	SAT	13:30-13:55	Ayako Yamamoto		Between two different beliefs
D08	202	SAT	14:00-14:25	Sayaka Akiho		A time for a Khmer farmer’s revolution: Focusing on the concept of autonomy in a participatory development project
D09	202	SAT	14:30-14:55	Yumiko Asahi		How to revive the silk weaving industry after the Pol Pot regime in Cambodia: A case study of Prey Veng Province
D10	202	SAT	15:00-15:25	Wei Wang		The difference of the establishment and utilization of tourism and cultural resources by regionality
D11	202	SAT	15:30-15:55	Iwahara Hiroi		Village tourism and urbanization: A case study of the project implemented by K village in the Badung Prefecture of Bali
D12	202	SAT	16:00-16:25	Yoshihiko Himaru		Reconstruction of the sustainability and rites of indigenes
D13	202	SAT	16:30-16:55	Hiroki Bell		Organizing migrant workers in South Korea: A case of Cambodian self-help group
D14	202	SAT	17:00-17:25	Atsumasa Nagata		Extending social relationship of Filipino migrants in Korea: Case studies around Seoul and C city

Ref.	Room	Date	Times	Name	Role	Paper title
D15	202	SUN	9:30-9:55	Yae Nakamura		Why do many South Korean tourists visit to Tsushima?
D16	202	SUN	10:00-10:25	Hiroshi Honda		Community and place: Locality and communality in South Korea-an rural society
D17	202	SUN	10:30-10:55	Michiko Sawano		For the construction of an “anthropology of feeding”: A preliminary approach based on “meokigi (feeding)” of breast cancer patients
D18	202	SUN	11:00-11:25	Kyoko Fuchigami		Reproductive tourism in Korea: ‘Glocalization’ of surrogacy
D19	202	SUN	11:30-11:55	Abito Ito		People’s strategies for survival in everyday life and informal social fields: An anthropological approach through the information offered by North Korean refugees
D20	202	SUN	15:00-15:25	Hiromi Yamaguchi		Interprofessional work for chronic disease prevention: Mediated by medical information tools and the reimbursement of health care
D21	202	SUN	15:30-15:55	Satoshi Nakagawa		How to find the other culture: On the solipsist community
D22	202	SUN	16:00-16:25	Junko Toriyama		Telling a story of a female teacher in the noughties Cairo: What can we learn from writing an ethnography of the particular?
D23	202	SUN	16:30-16:55	Takashi Sashima		Continuity and change in the concept of Alevi in Modern Turkey
D24	202	SUN	17:00-17:25	Akimitsu Ikeda		A preliminary report on Lebanese immigrants in Alberta, Canada: Barbering and social network
E01	204	SAT	9:30-9:55	Chikako Hirano		People who are for and against loosening the control on alcohol
E02	204	SAT	10:00-10:25	Hidegori Samoto		Commercialization of traditional music and the transformation of music experience in contemporary Melanesia: A case of the bamboo panpipe of ‘Are’are, Malaita, Solomon Islands
E03	204	SAT	10:30-10:55	Ippei Momma		Voyage for Tobwa Tobwa: Study on primitive money donation in Calvados Chain, Papua New Guinea
E04	204	SAT	11:00-11:25	Mariko Shinmoto		Changes of view on reproduction through the shift to childbirth in Hospital: The case study of the Abelam, Papua New Guinea
E05	204	SAT	11:30-11:55	Yasuko Kinoshita		The sense of intrinsic motivation in food sharing: The case study of Vanuatu
E06	204	SAT	12:00-12:25	Masaharu Kawano		Making multi-evaluation visible as a linear rank-order: The ritual practice of redistribution in post-colonial Micronesia
E07	204	SAT	13:30-13:55	Juntaro Fukada		Bigman, bisnismen, greedy oldman and simpleman
E08	204	SAT	14:00-14:25	Kiyoshi Tadokoro		The order of human relations among the mountain people in New Guinea: With special reference to the age system, leadership structure, and men-women relationships of the Tewada people

Ref.	Room	Date	Times	Name	Role	Paper title
E09	204	SAT	14:30-14:55	Tomoko Tsuchiya		Rethinking “clans”: Petroleum development and “clans” in Papua New Guinea
E10	204	SAT	15:00-15:25	Makoto Kurata		Disability as a class / disability as spheres
E11	204	SAT	15:30-15:55	Ayumi Kamiyama		A reconsideration of Maori Marae in New Zealand: Transitions of Maori architectures and Maori Politics
E12	204	SAT	16:00-16:25	Sumi Miyauchi		A “traditional” cultural activity as an identification-tool: A case study of a group of Japanese tea ceremony in Hawaii
E13	204	SAT	16:30-16:55	Akihiro Inoue		Imagined sovereignty: Reconsidering Hawaiian sovereignty movements in historical context
E14	204	SAT	17:00-17:25	Toru Yamaguchi; Satoshi Tanahashi		Anthropogenic and constructed landscape supporting ‘traditions’: Historical-anthropological interpretation of archaeological data of Pukapuka Atoll, Northern Cook Islands
E15	204	SUN	9:30-9:55	Taeko Yajima		An analysis of the deployment of local culture representations: The structure of character references in local heroes
E16	204	SUN	10:00-10:25	Hironori Arakawa		The invention of the Toka-Ebisu opening of the gate ceremony
E17	204	SUN	10:30-10:55	Nobuyoshi Konishi		The embarrassed volunteers: An anthropological study on snow removal in a depopulated and heavy snowfall area
E18	204	SUN	11:00-11:25	Tomoko Oto		Pure relationship in a community of girls: A case study of media use and face-to-face communication in Fujiyoshi community
E19	204	SUN	11:30-11:55	Masakazu Tanaka		On Kinbaku and Shibari: Japanese rope art under globalization
E20	204	SUN	15:00-15:25	Hideki Nakata		New farmers of foreign labors as the reintegrated labor force: A case study of the regional societies with the young Japanese Brazilian as the new farmers
E21	204	SUN	15:30-15:55	Yuki Furukawa		The subsistent strategy of dairy peasants and local development: The case of the influence of ITDG in Chanta Alta, Peru
E22	204	SUN	16:00-16:25	Atsushi Yamamoto		Activities and ceremonial architecture in the Andean formative society
E23	204	SUN	16:30-16:55	Kakhun Tan		The women who maintain the tradition: A research of Geisha in Sanja Matsuri
E24	204	SUN	17:00-17:25	Kazutoshi Seki		Dreams of “Ryu-jin”: When a new shrine is built



Ref.	Room	Date	Times	Name	Role	Paper title
F	103	SAT		Why human beings are human? On the evolution of learning ability [joint symposium]		
		SAT		Eisei Kurimoto	coordinator & chair	Introduction
		SAT		Kenji Sano		From child to adult: On mountain climbing as initiation ritual of Japan
		SAT	13:30-16:30	Hideaki Terashima		Evolution of education in human society
		SAT		Yoshihiro Nishiaki		Archaeological evidence for understanding the learning strategies of Neanderthals and Modern Humans
		SAT		Shigekazu Higuchi		Mirror system in human brain involving empathy and imitation
		SAT		Takeshi Furuichi		Why do wild bonobos not use tools like chimpanzees do?

## Table of panels

Panel ref	Panel title	Date	Time	Location	Convenors
F001	New horizon of anthropological films from Japan (Film-screening program)	18th	10:30-12:00, 13:30-15:00, 15:30-17:00	304	Itsushi Kawase (National Museum of Ethnology)
P001	Impact of education on women's status and daily life in the Middle East and Asia (Commission on Anthropology of the Middle East/Commission on the Anthropology of Women)	16th	08:30-10:00, 13:30-15:00	105	Soheila Shahshahani (Shahid Beheshti University), Subhadra Channa (Delhi University), Marzieh Kaivanara (University of Bristol)
P002	South Asian global networks	15th	08:30-10:00, 13:30-15:00	Multi Purpose Room	Stephen Lyon (Durham University)
P003	Anthropology of whaling issues: the present and future of whaling cultures (NME panel)	15th	08:30-10:00, 13:30-15:00	105	Nobuhiro Kishigami (National Museum of Ethnology)
P004	A challenge of street anthropology	16th	17:30-19:00	102a	Yasumasa Sekine (Kwansei Gakuin University)
P005	The transformation of South Asian performing arts in the age of globalization: an anthropological analysis	18th	08:30-10:00, 10:30-12:00, 13:30-15:00	301 A	Kyoko Matsukawa (Konan University)
P006	Global intimacies, local ties: the transformation of cross-border marriages in Asia	16th	08:30-10:00	301 B	Masako Kudo (Kyoto Women's University)
P007	Bio-social dimension of Indian population: a future strategy	16th	15:30-17:00	105	Ajeet Jaiswal (Pondicherry Central University), Prema Hallikeri (Karnatak University-College, Dharwad)
P008	Multiple nature-cultures and diverse anthropologies	16th	15:30-17:00, 17:30-19:00	104	Atsuro Morita (Osaka University), Casper Bruun Jensen (IT University of Copenhagen)
P009	Sociality on the move: finding the way through hunter-gatherer ecological knowledge	18th	15:30-17:00	301 A	Akira Takada (Kyoto University)
P010	Anthropology of human-nature relationship in 21st century Japan: perspectives from ecotourism and rural revitalization	16th	13:30-15:00, 15:30-17:00	Hall 4	Munehiko Asamizu , Abhik Chakraborty

Panel ref	Panel title	Date	Time	Location	Convenors
P012	Crisis as ongoing reality: perspectives from different anthropological locations (European Association of Social Anthropologists (EASA) and the Committee for World Anthropologies (CWA) panel)	15th	13:30-15:00, 15:30-17:00, 17:30-19:00	Room 201 A	Niko Besnier (Universiteit van Amsterdam), Susana Narotzky (Universitat de Barcelona)
P013	The past and future of the World Council of Anthropological Associations (WCAA Tenth Anniversary Symposium)	18th	08:30-10:00, 10:30-12:00, 13:30-15:00, 15:30-17:00	International CR	Gustavo Lins Ribeiro (University of Brasilia)
P014	The day after: illness experiences of Minamata disease and some possibilities of multi-layered ethnography	16th	08:30-10:00	101a	Shuji Iijima (Kyushu University)
P016	Reconsidering the future of urban space: social and economic divisions in the public domain (Commission of Urban Anthropology and Commission on the Anthropology of Women)	15th	15:30-17:00	Hall 2	Italo Pardo (University of Kent), Subhadra Channa (Delhi University)
P017	Governance, development and the state in South Asia	16th	15:30-17:00, 17:30-19:00	201 A	Amiya Kumar Das (Tezpur University)
P018	East Asian anthropology/anthropologies (EAAA panel)	17th	13:30-15:00, 15:30-17:00	Convention Hall A	Gordon Mathews (The Chinese University of Hong Kong)
P019	Women's empowerment, development and quality of life	15th	15:30-17:00, 17:30-19:00, 19:30-21:00	202	Sameera Maiti (University of Lucknow)
P020	Future(s) with/of the human body	15th	13:30-15:00, 15:30-17:00	Hall 3	Jeanette Edwards (University of Manchester), Shirin Garmaroudi Naef (University of Zurich)
P021	Converging worlds: anthropology and art history (JASCA panel)	15th	13:30-15:00	Hall 2	Sachiko Kubota (Kobe University), Howard Morphy (Australian National University)
P022	Reconsidering anthropologies of neoliberalism and globalization: historical conjuncture and narratives of rupture (Commission on Global Transformations and Marxian Anthropology)	15th	15:30-17:00, 17:30-19:00, 19:30-21:00	Convention Hall A	Patrick Neveling (University of Bern), George Baca (Dong-A University)
P023	Living with disaster: comparative approaches (JAWS/JASCA joint panel)	15th	15:30-17:00, 17:30-19:00, 19:30-21:00	104	Brigitte Steger (University of Cambridge), Isao Hayashi (National Museum of Ethnology)

Panel ref	Panel title	Date	Time	Location	Convenors
P024	Practicing a public anthropology in communities devastated by the East Japan Disaster	16th	08:30-10:00, 13:30-15:00	104	Shinji Yamashita (Teikyo Heisei University)
P025	The maintenance and consolidation of Malaysian Chinese identities: an anthropological exploration	15th	15:30-17:00, 17:30-19:00	304	Ker Pong Thock (University of Malaya), Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)
P026	Indigenous futures and anthropological renewals	18th	08:30-10:00, 10:30-12:00	Convention Hall B	Yoshinobu Ota (Kyushu University)
P027	Considering ideas and practices to create "age-friendly communities" (NME panel)	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	201 B	Nanami Suzuki (National Museum of Ethnology)
P028	Development, displacement and poverty in the context of social justice	15th	13:30-15:00, 15:30-17:00	Hall 1	Iswar Chandra Naik (KIIT University ), Dwiti Vikramaditya (KISS/ UN)
P029	The individual in anthropology: a future paradigm in anthropology?	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	301 B	Isabelle Jabiot (Université Nanterre Paris Ouest la Défense), Jan Patrick Heiss (University of Zurich)
P030	The future of class	16th	13:30-15:00, 15:30-17:00	Hall 1	Hadas Weiss (Helsinki Collegium for Advanced Studies), Katarina Makinen (University of Helsinki)
P031	Nationalism in fiction and poetry: South Asia in conversation with the world	15th	17:30-19:00	102b	Mallika Shaky (South Asian University, Delhi)
P032	Transnational migration, kinship and relatedness	15th	17:30-19:00, 19:30-21:00	101b	Victor Hugo Martins Kebbe Silva (Federal University of São Carlos (UFSCar))
P033	Medical anthropology into the future: aspirations and challenges (Commission on Medical Anthropology and Epidemiology)	18th	10:30-12:00, 13:30-15:00, 15:30-17:00	301 B	Saša Missoni (Institute for Anthropological Research), Pavao Rudan (Anthropological Center of the Croatian Academy of Sciences and Arts), Morana Jarec (Institute for Anthropological Research), Linda Bennett
P034	Childhood(s) and youth(s) of the future: children as cultural and social resources (Commission on Children, Youth and Childhood)	17th	13:30-15:00, 15:30-17:00	201 A	Andrea Luthile-Hardenberg (Tuebingen University), Baktygul Tulebaeva (University of Tuebingen)
P035	Migration and urbanization: emerging situation in pluralistic societies (Commission on Urban Anthropology)	16th	13:30-15:00	Hall 2	Sumita Chaudhuri (Calcutta University)

Panel ref	Panel title	Date	Time	Location	Convenors
P036	Indigenous knowledge and sustainable development (Commission on Indigenous Knowledge and Sustainable Development)	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	303	Dorothy Billings (Wichita State University), Viatcheslav Rudnev (Institute of Ethnology and Anthropology)
P037	Comparative ethnography of 'inclusion' in Nepal: discourses, activities, and life-worlds	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	301 B	Katsuo Nawa (The University of Tokyo)
P038	Sedentarization and concentration among nomadic peoples (Commission on Nomadic Peoples/NME Panel)	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	103	Kazunobu Ikeya (National Museum of Ethnology)
P039	Anthropological perspectives on environmental change and sustainable futures (Commission on Anthropology and the Environment)	17th	10:30-12:00, 13:30-15:00, 15:30-17:00	302	Thomas Reuter (University of Melbourne)
P041	Scientific lifeworlds	18th	13:30-15:00, 15:30-17:00	Multi Purpose Room	Wakana Suzuki (Osaka University), Sho Morishita (Kyoto University / JSPS)
P042	Politics, culture, and cultural politics in the Himalayas	16th	08:30-10:00, 13:30-15:00	204	Tatsuro Fujikura (Kyoto University)
P043	Development and pastoralists (Commission on Nomadic Peoples/NME Panel)	15th & 16th	17:30-19:00, 19:30-21:00, 08:30-10:00	103	Kazuyuki Watanabe (Ritsumeikan University)
P045	Gender inequality: victimization of women in global context in tradition and modernity	15th & 16th	17:30-19:00, 19:30-21:00, 08:30-10:00	302	Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University)
P047	Migration of culture across organizations and communities	18th	08:30-10:00, 10:30-12:00, 13:30-15:00	102a	Yi Zhu (Kyushu University)
P048	Landscape as cultural production by social practices in space and time	18th	08:30-10:00, 10:30-12:00	103	Hideyuki Onishi
P049	Indigenous people and their culture: struggle for identity and survival?	16th	13:30-15:00, 15:30-17:00	205	Maralusiddaiah Halasur Matt (Directorate of Census Operations)
P050	Does the future of anthropology not include the USA as a field site (except as 'anthropology at home')?	15th	13:30-15:00, 15:30-17:00	Convention Hall B	Virginia Dominguez (University of Illinois, Urbana-Champaign)
P051	Hunting, animal welfare, and defence against wildlife attack (NME panel)	17th	08:30-10:00, 10:30-12:00	103	Atsushi Nobayashi (National Museum of Ethnology, Japan)

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P052	The future with/of Maya anthropology	15th	13:30-15:00, 15:30-17:00, 17:30-19:00	204	Kazuo Aoyama (Ibaraki University)
P053	Education in Latin America under ethnographic and ethnohistorical perspectives: past and future of schooling and child care	16th	08:30-10:00, 13:30-15:00	201 A	Ademir Valdir Dos Santos (Federal University of Santa Catarina), Aricle Vechia (Tuiuti University of Paraná)
P054	Dynamics of mobility of Mongolian pastoralists	16th	13:30-15:00, 15:30-17:00	Hall 3	Hiroyoshi Karashima
P055	Towards African potentials for coexistence in urban context	16th	17:30-19:00	101b	Motoji Matsuda (Graduate School of Letters)
P056	Cyberpilgrimage: theory, practice and future	18th	15:30-17:00	102a	Pedram Khosronejad (St. Andrews University), Kenji Kuroda (Japan Society for the Promotion of Science)
P057	Bio-cultural approach in human health study: retrospect and prospect	16th	13:30-15:00, 15:30-17:00	Multi Purpose Room	Tiluttoma Baruah (Cotton College State University, Assam)
P058	Reimagining the self and the field in contemporary ethnography: insights from living and researching within and through borders	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	101a	Yuki Imoto (Keio University), Tomoko Tokunaga (International Christian University)
P059	Anthropology through the experience of the physical body	18th	10:30-12:00, 13:30-15:00, 15:30-17:00	101b	Kaori Fushiki (Taisho University), Ryoko Sakurada (Ikuei Junior College)
P060	Opportunities and challenges for the future of practicing anthropologists	16th	08:30-10:00	201 B	Tomomi Naka (Tottori University), Sunga Lee
P061	Mobile pastoralists and international development: standpoints and engagements	18th	15:30-17:00	302	Eric Thrift (National University of Mongolia), Bum-Ochir Dulam (National University of Mongolia)
P062	Biomedicine in Africa: changes in knowledge, practice, and sociality	18th	08:30-10:00, 10:30-12:00	Multi Purpose Room	Takashi Tamai (University of Tokyo)
P063	Traditional and indigenous medicinal knowledge and practices among the indigenous people: past and its future	15th	13:30-15:00, 15:30-17:00	102a	Maralusiddaiah Halasur Matt (Directorate of Census Operations)
P064	Keywords of human mobility: a comparative cultural perspective (EASA/JASCA joint panel)	16th	15:30-17:00, 17:30-19:00	103	Noel B. Salazar (University of Leuven), Shinji Yamashita (Teikyo Heisei University)
P065	Indian social anthropology in South Asian perspective: reflection and retrospection	15th	17:30-19:00	301 B	Nava Kishor Das (Anthropological Survey of India)

Panel ref	Panel title	Date	Time	Location	Convenors
P067	Gendered work and gendered body in the globalizing world	16th	17:30-19:00	301 A	Etsuko Matsuoka (Nara Women's University)
P069	The sensory experience of suffering and healing	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	101a	Junko Iida (Kawasaki University of Medical Welfare)
P072	Linguistic anthropology: contributions to the future (Commission on Linguistic Anthropology)	15th	08:30-10:00, 13:30-15:00	202	Anita Sujoldzic (Institute for Anthropological Research)
P073	Predicaments of public anthropology and fundamental questions for the future of the discipline (Commission on Theoretical Anthropology)	15th	13:30-15:00	303	Marcin Brocki (Jagiellonian University)
P074	Anthropology and intangible cultural heritage: new possibilities for traditional topics? (Commission on Intangible Cultural Heritage)	17th	13:30-15:00, 15:30-17:00	104	Kaori Fushiki (Taisho University), Cristina Amescua (National University of Mexico UNAM)
P075	Cultural diversity and multiculturalism in enterprise (Commission on Enterprise Anthropology)	17th	08:30-10:00, 10:30-12:00	Convention Hall A	Tomoko Connolly (College of William and Mary)
P076	Peace and conflict management in the 21st century: building a new world order	16th	15:30-17:00	Hall 2	Bhanu Pratap (Amity University)
P077	On being "indigenous peoples": connecting local practices with global context	17th	10:30-12:00, 13:30-15:00, 15:30-17:00	301 A	Naoko Fukayama (Tokyo Keizai University), Junko Maruyama (Tsuda College), Makiko Kimura (Tsuda College)
P078	Renewable energy infrastructure	16th	13:30-15:00	103	Tak Uesugi (Fuji Tokoha University)
P079	Transnational history and multicultural identities of (ethnic) Koreans	17th	15:30-17:00	101b	Christian Park (Hanyang University ERICA)
P080	Cross-cultural perspectives on pregnancy and childbirth: encounters with unknowns at the natal/postnatal juncture	15th	17:30-19:00, 19:30-21:00	102a	Akiko Kunihiro (Gunma Prefectural Women's University)
P081	Sustainably solving the causes and consequences of the global food crisis: new roles, multi-decade challenges and expanded opportunities for anthropologists to provide significant aid	17th	08:30-10:00, 10:30-12:00, 13:30-15:00	101b	Solomon H Katz (University of Pennsylvania)

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P082	Citizenship, violence, and power: re-invention of modern nation-states in Africa	15th	15:30-17:00	301 A	Hideyuki Okano (the Japan Society for the Promotion of Science/Osaka University), Gaku Moriguchi (Toyo University)
P083	Heritage bridges people: towards recovery from wars and disasters (NME panel)	17th	08:30-10:00, 10:30-12:00	102a	Taku Iida (National Museum of Ethnology, Japan)
P084	Creativity in business (Commission on Enterprise Anthropology)	18th	10:30-12:00, 13:30-15:00, 15:30-17:00	101a	Keiko Yamaki (Hiroshima University)
P086	Food culture and food business	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	101b	Maria Yotova (National Museum of Ethnology), Mariko Arata (Tokyo Institute of Technology)
P087	Situating statelessness: anthropological perspectives (WCAA/Commission on Theoretical Anthropology panel)	18th	10:30-12:00, 13:30-15:00	302	Gregory Acciaioli (University of Western Australia), Petr Skalniak (University of Wrocław, Poland)
P088	The social and cultural contexts of English: future of global English	16th	08:30-10:00, 13:30-15:00	301 A	Tania Hossain (Waseda University)
P089	Challenges of space anthropology	15th	17:30-19:00, 19:30-21:00	101a	Hiroki Okada (Kobe University)
P091	Knowledge revealed and concealed: anthropologies of things unseen by the illiberal state	16th	15:30-17:00, 17:30-19:00	202	Brian Harmon (Shandong University)
P092	Towards an architectural anthropology	17th	10:30-12:00, 13:30-15:00, 15:30-17:00	205	Raymond Lucas (University of Manchester)
P094	Re-imagining ethnological museums: new approaches to developing the museum as a place of multi-lateral contacts and knowledge (Commission on Museums and Cultural Heritage)	15th	13:30-15:00, 15:30-17:00	201 B	Kenji Yoshida (National Museum of Ethnology), Mohan Gautam (European University of West & East)
P095	Exploring and theorizing the working of language and power in multilingual Japan	17th	08:30-10:00, 10:30-12:00	201 A	Ayumi Miyazaki (International Christian University)
P096	Anthropology in unstable places	18th	08:30-10:00	201 A	Hector Guazon (Saint Louis University/University of the Philippines), Ana Raissa Trinidad (Ford Foundation International Fellowships Programme)



Panel ref	Panel title	Date	Time	Location	Convenors
P098	Human rights and development: challenges and opportunities (Commission on Human Rights)	17th	08:30-10:00, 10:30-12:00, 13:30-15:00	304	Anjali Kurane (University of Pune)
P099	Beach governance network in fishing community: a view from the antipodes in Asia and Sub-Saharan Africa	17th	08:30-10:00	101a	Noriko Tahara (Shitennoji University), Noriko Ijichi, Setsuko Nakayama (Kanazawa University)
P100	Learning off/with children: anthropologist at “school” (Commission on Children, Youth and Childhood)	15th	08:30-10:00, 13:30-15:00	104	Kae Amo (EHES), Jean Paul Filiod (Université Claude Bernard Lyon 1), Takao Shimizu (Research Institute for Humanity and Nature)
P101	The future of law and globalization with anthropologies	16th	08:30-10:00, 13:30-15:00, 15:30-17:00	102b	Toru Yamada (University of Tsukuba)
P102	Development, disadvantaged people and human security: the emerging problems and contribution of anthropology in resolving the challenges (Commission on Human Rights)	18th	08:30-10:00, 10:30-12:00	205	Buddhadeb Chaudhuri (IUAEs)
P103	Population movement and diasporic space: anthropological study on Chinese overseas in East and Southeast Asian countries	18th	13:30-15:00, 15:30-17:00	205	Tetsu Ichikawa (Rikkyo University)
P104	Filming “science ethnography” (Film session)	15th	08:30-10:00, 13:30-15:00	304	Yasuhiro Omori ( National Museum of Ethnology & the Graduate University for Advanced Studies), Kazuyo Minamide (St. Andrew’s University)
P105	Enterprise development and traditional society and culture (Commission on enterprise anthropology)	16th	08:30-10:00, 13:30-15:00, 15:30-17:00	101b	Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)
P106	Kizuna: discourse analyses of ‘bonding’	18th	08:30-10:00	302	Kaori Hata (Osaka University)
P107	Globalization, localization, glocalization and popular culture	16th	15:30-17:00, 17:30-19:00	304	Ching-fang Chang (The University of Hong Kong), Shih Ying Lin (Kun Shan University)
P108	Indigenous people and culture in India	15th	13:30-15:00, 15:30-17:00	302	Prabhat K Singh (Ranchi University)
P109	Afro-Eurasian inner dry land civilization	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	102b	Yoshihito Shimada (Nagoya University)

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P110	Researching gendered lives in Iran: methodological and ethical challenges	17th	08:30-10:00	302	Zahra Tizro (University of York St. John), Nadia Aghtaie (University of Bristol), Somayyeh Mottaghi
P111	Futures of water: understanding the human dimensions of global water disparities	15th	13:30-15:00, 15:30-17:00	Hall 4	Heather OLeary (University of Minnesota)
P112	Urban futures (WCAA/IUAES/JASCA joint panel)	17th	10:30-12:00, 13:30-15:00	International CR	Setha Low (Graduate Center, CUNY), Vesna Vucinich-Neskovic (University of Belgrade)
P113	Forging futures	15th	15:30-17:00, 17:30-19:00, 19:30-21:00	303	Rachel Harkness (University of Aberdeen), Jennifer Clarke (University of Aberdeen)
P114	Anthropology of music, popular music scenes, performance practices and challenges of the present	15th	15:30-17:00, 17:30-19:00, 19:30-21:00	105	Rajko Mursic (University of Ljubljana)
P115	The perspective of glocalization: addressing the changing society and culture under globalization	15th	08:30-10:00, 13:30-15:00, 15:30-17:00	205	Matori Yamamoto (Hosei University), Tomiyuki Uesugi (Seijo University)
P116	Mutual anthropology: a proposal for future equality in the discipline	16th	15:30-17:00, 17:30-19:00	Convention Hall A	Joy Hendry (Oxford Brookes University), Yuko Shioji (Hannan University)
P117	Buraku futures: navigating the changing landscape of law and economy	17th	08:30-10:00, 10:30-12:00	Multi Purpose Room	Joseph Hankins (UCSD), Yugo Tomonaga (National Museum of Ethnology)
P118	Mourning, memorialization and recovery in post-disaster contexts	17th	10:30-12:00, 13:30-15:00, 15:30-17:00	101a	Maja Veselič (Sophia University), David Slater (Sophia University)
P119	Emerging trends in creative patterns in language communication and development	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	302	Ashok Sachdeva (MJB Govt Girls P. G. College, India), Yashpal Vyas (Christian College Indore)
P120	Rights and securities of natural disaster affected children	15th	17:30-19:00, 19:30-21:00	301 A	M Zulfiqar Ali Islam (University of Rajshahi), A.H.M. Zehadul Karim (International Islamic University Malaysia)
P121	Global cities: digital urbanisation in the 21st century (Commission on Urban Anthropology)	18th	08:30-10:00, 10:30-12:00	Convention Hall A	Michael Fischer (University of Kent), Francine Barone (University of Kent), Sally Applin (University of Kent, Canterbury)

Panel ref	Panel title	Date	Time	Location	Convenors
P122	Action-oriented ethnological/anthropological studies and the development of contemporary Taiwan indigenous society (TSAE panel)	18th	10:30-12:00	102b	Da-Wei Kuan (National Cheng-Chi University), Wen-Ling Chen (Cheng-Chi University)
P123	Anthropology and conservation: inter-relationship and future perspective	17th	13:30-15:00	301 B	Buddhadeb Chaudhuri (IUAES)
P124	Bounded fieldsites, mobile concepts, flexible anthropologists	15th	15:30-17:00	Multi Purpose Room	Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder)), Megha Amrith (Centro de Estudos da Metropole), Ela Drazkiewicz (NUI Maynooth)
P126	Politics of life and death and the practice of caring	17th	13:30-15:00, 15:30-17:00	102b	Ender Ricart (University of Chicago), Jason Danely (Rhode Island College)
P127	Gender and unfinished modernity project: 19th century reforms and 21st century reflections (Commission on Anthropology of Women)	18th	08:30-10:00, 10:30-12:00, 13:30-15:00	104	Ga Wu (Yunnan Academy of Social Sciences)
P128	Photographic anthropology: past, present, and future	18th	15:30-17:00	104	Ping-Heng Chen (Heidelberg University), Donald Wood (Akita University)
P129	Evolution of human cultures: towards an integrated anthropology of modern humans	18th	13:30-15:00, 15:30-17:00	103	Keiichi Omoto
P130	Reinventing folkloristics as a study of modernity: Japanese perspectives (FSJ panel)	18th	13:30-15:00, 15:30-17:00	Convention Hall A	Michiya Iwamoto (The University of Tokyo)
P131	Fifty years of anthropological associations: reflections on anthropologies and nations (IAA/JASCA Joint Panel)	18th	13:30-15:00, 15:30-17:00	Convention Hall B	Soumendra Pataik (University of Delhi), Junji Koizumi (Osaka University and International Institute for Advanced Studies)
P132	Engaging race and racism in the new millennium: exploring visibilities and invisibilities (IUAES/JASCA joint panel)	17th	10:30-12:00, 13:30-15:00, 15:30-17:00	Convention Hall B	Yasuko Takezawa (Kyoto University), Faye Harrison (University of Florida)
P133	Papers from members of the Anthropological Society of Nippon (ASN panel)	15th	08:30-10:00, 13:30-15:00	301 A	Osamu Kondo (The University of Tokyo)
P134	Anthropology of Japan in Korea / Anthropology of Korea in Japan (KOSCA/JASCA joint panel)	17th	08:30-10:00	Convention Hall B	Okpyo Moon (Academy of Korean Studies), Junji Koizumi (Osaka University and International Institute for Advanced Studies)
P135	Sound cultures of Africa	16th	08:30-10:00, 13:30-15:00	304	Junzo Kawada (Institute for the Study of Japanese Folk Culture, Kanagawa University, Japan)

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P136	Songs and dances of the Aynu: heritage and practice in Akan, Hokkaido, Japan (NME panel)	17th	15:30-17:00	304	Reiko Saito (National Museum of Ethnology)
P137	Environment and adaptation in human evolution (JSPA panel)	16th	08:30-10:00	Convention Hall B	Shigekazu Higuchi (Kyushu University), Hiroki Oota (Kitasato University School of Medicine)
P138	Religious practices in transition: ethnographical and theoretical studies of religions in multiethnic and/or multicultural situations	15th	17:30-19:00, 19:30-21:00	201 B	Tomoko Nakata (Kobe City University of Foreign Studies)
P139	Querying the human/non-human divide and the ontological status of anthropology	16th	17:30-19:00	Multi Purpose Room	Akira Okazaki (Hitotsubashi University)
P140	Ethnographies of (dis)connection: marriage, families, households and homesteads in contemporary communities	17th	08:30-10:00, 10:30-12:00	104	Yoko Narisada (Okinawa University)
P141	Between innovation and tradition: ethnographies of change	17th	13:30-15:00, 15:30-17:00	Multi Purpose Room	Jennifer McDowell (Tohoku Gakuin University)
P142	Common themes and varied approaches: globalization, migration and popular arts (AAA/JASCA joint panel)	16th	13:30-15:00, 15:30-17:00, 17:30-19:00	Convention Hall B	Monica Heller (University of Toronto), Junji Koizumi (Osaka University and International Institute for Advanced Studies)
P143	Of the local, in the global: discussions on movement, development and governance	17th	13:30-15:00, 15:30-17:00	102a	Hiromi Hosoya (Seikei University)
P144	Back to the future: discursive practices on identity, remembrance and resistance in late-modern anthropology	18th	10:30-12:00	201 A	Maria Grajdan (Nagasaki University)
P145	Brazilian anthropology: present and future (ABA panel)	16th	15:30-17:00	301 A	Carmen Rial (Federal University of Santa Catarina)
P146	Local differences in ecology and behavior of non-human primates: genetic variation or culture? (PSJ panel)	18th	08:30-10:00	301 B	Hiroshi Ihobe (Sugiyama Jogakuen University)
R001	AAA Public Education Initiative: Mobilities, Migrations and Displacements (AAA Roundtable)	16th	08:30-10:00	Convention Hall A	Monica Heller (University of Toronto)

Panel ref	Panel title	Date	Time	Location	Convenors
R002	Celebrating 30 years of JAWS and 13 years of AJJ (JAWS/AJJ joint panel)	16th	13:30-15:00	Convention Hall A	Bruce White
R003	Video messages from the world: the future with/of anthropologies (JASCA roundtable)	15th	08:30-10:00	303	Itsushi Kawase (National Museum of Ethnology)
R004	Strengthening JASCA's publications in the world (JASCA/SEAA roundtable)	15th	19:30-21:00	201 A	Gordon Mathews (The Chinese University of Hong Kong), Junji Koizumi (Osaka University and International Institute for Advanced Studies)

## Panel and paper abstracts

### **F001 New horizon of anthropological films from Japan (Film-screening program)**

*Convenors: Itsushi Kawase (National Museum of Ethnology)*

*Room 304: Sun 18th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

Currently, a considerable number of films have been produced by Japanese anthropologists centering on the variety of cultures in the world. Since 2006, more than 70 films have been presented in the film program in the annual meetings of the Japanese Society of Cultural Anthropology. Some of them have been circulated and discussed widely in the internationally-acclaimed academic film festivals. The recent dramatic growth of the anthropological/ethnographic film platforms and visual anthropologists' scholarly networks in the world have further facilitated the production and progress of methodology of anthropological filmmaking in Japan. Furthermore, several interdisciplinary audio-visual workshops led by anthropologists explore the new form of audio-visual storytelling and expand the practice of knowledge creation in humanities in conjunction with film, contemporary art and anthropology.

This film program will present some of the latest films produced by anthropologists in Japan. We invite scholars who are interested in integrating film as the practice of doing anthropology and have the discussion on different audio-visual approaches to anthropological subjects as well as the different styles and conventions employed in the construction of films.

#### **Ana botol in West Timor - life in the city and village**

*Yoshinari Morita*

#### **When spirits ride their horses**

*Itsushi Kawase (National Museum of Ethnology)*

#### **jo joko**

*Daisuke Bundo (Shinshu University)*

#### **Cuba Sentimental**

*Sachiko Tanuma (Osaka University)*

### **P001 Impact of education on women's status and daily life in the Middle East and Asia (Commission on Anthropology of the Middle East/Commission on the Anthropology of Women)**

*Convenors: Soheila Shahshahani (Shahid Beheshti University); Subhadra Channa (Delhi University); Marzieh Kaivanara (University of Bristol)*

*Room 105: Fri 16th May, 08:30-10:00, 13:30-15:00*

This joint panel of the Commission on the Middle East and Commission on Women is concerned with primary to higher education, and its impact on women's status within or outside the family in rural or urban areas. All papers which consider the impact of education on women and their competing visions, aspirations, dreams, meaning of womanhood, marriage, love, respectability and morality, progress and happiness would be welcomed. Any sector, class, ethnic group of society can be addressed, where various degrees of education would have had their effect. They may be for better or for worse, affecting women to be more or less integrated in their families and societies. Education while it is considered a liberator, and giving awareness, bringing up

age of marriage, and reducing number of children, and providing for better health for women and children, it is also possible to see women as facing a challenge to their stereotypes about women being “passive” or “oppressed victims”, or social status and family cohesion due to higher education. Through a consideration of papers from various sectors of the societies studied, we hope to arrive at a holistic view on education, with as many variants as it has. Various fields of education may have different outcomes, so papers should be as precise as possible on both the education and women of various sectors of societies studied.

### **Education as a means to constructing the ‘ideal woman’ in India: from the ‘nationalist’ period to ‘post globalization’**

*Subhadra Channa (Delhi University)*

This paper examines women’s education in India, in terms of three historical phases each conditioned by the values and political /social milieus of that time; showing that women’s education is strongly conditioned by what men think. Yet women continuously negotiate and challenge.

### **Young women’s life choices**

*Soheila Shahshahani (Shahid Beheshti University)*

Hopes and frustrations of girls and women of inhabitants of Southern Zagros in Iran will be studied to show the tension between kinship and public domain, as supporters of individuals’ status and well being in society.

### **Employment opportunities among educated women**

*Richa Chowdhary (University of Delhi)*

With this paper I want to give focus on those problems and obstacles which are responsible for Girls Education & Employment. How a girl fights for her rights and become independent in society with all respect.

### **Islamic education through women and the right to divorce for women (khul’) in Mauritania**

*Corinne Fortier (CNRS (National Center of Scientific Research))*

Moorish women in Mauritania display an understanding, passed down orally from mother to daughter, of certain principles and provisions of islamic jurisprudence, that enables them to take initiatives to protect their wishes and interests when contracting and dissolving a marriage.

### **Iranian women and education: contestation of traditional gender hierarchies**

*Marzieh Kaivanara (University of Bristol)*

This study focuses on the impact of higher education on women’s perception and attitudes regarding gender roles and power relations within the family. It also examines the influence of women’s education and their social presence on challenging the patriarchal structure of the society and state’s policies.

### **Women as mining workers: challenges between scientific professionalism and innate femininity**

*Restu Juniah (Faculty of Engineering Sriwijaya University); Syaifudin Zakir (Sriwijaya University)*

High tension between professionalism work and domestic role of femininity for some good education attainment of Indonesian women still run until now. Once the women choice the professional work as mining workers, they should make a good consideration.

## **P002 South Asian global networks**

*Convenors: Stephen Lyon (Durham University)*

*Multi Purpose Room: Thu 15th May, 08:30-10:00, 13:30-15:00*

South Asian migrants are often part of complex, persistent social networks which connect individuals from the country of origin to all of the host countries. This panel will explore the mechanisms for maintaining such networks and the consequences on migrant, host and country of origin populations. Arranged marriages, family visits, commercial ventures have long provided South Asian diaspora groups with reliable ways to maintain

social networks around the world. More recently, information and communication technologies (ICT), through email, VOIP, video conferencing and social media offer more economical tools for more frequent, yet arguably more superficial, interactions. Such social and material exchange has shaped migrant and host communities and one of the things this panel will explore is the extent each of the different forms of interaction impact on South Asian diaspora networks.

**Diaspora believers: Ahmadiyya Muslims' network, belonging, and identity within globalization**

*Hiroko Minesaki (Aichi University of Education)*

This presentation aims to elucidate the situation of religious minority diaspora within globalization, based on network, belonging, and identity. This is a case study of the Ahmadiyya Muslim community mainly in Japan, based on cultural anthropological fieldwork from May 2012 to the present.

**Muslim volunteers in Japan, with special reference to the 2011 Tohoku quake**

*Susumu Nejima*

This paper is about Japan Islamic Trust with special reference to the 2011 Tohoku quake. JIT has many South Asian Muslims as active members. They volunteered in Iwaki, Fukushima Prefecture. As JIT is a part of global Muslim network, many Muslim NGOs and individual supported their activities by donation.

**Reconnecting with disconnected loved ones living in foreign lands through memory: narratives of returnee refugees in the Chittagong Hill Tracts in Bangladesh**

*Zobaida Nasreen (Durham University)*

This paper explores how the returnee refugees reconnect themselves through memory with the network of people lost from their lives as they continue to live in India.

**Localizing global networks: a social geography of national politics and international relations of Pakistan**

*Muhammad Aurang Zeb Mughal (Durham University)*

This paper explores the diverse spatial categories of international migration in Pakistan and its implications for the national politics and foreign relations.

**Social media and global Pakistani networks**

*Stephen Lyon (Durham University)*

Following massive ICT take up across Pakistan, this paper looks at the ways SMS texting, Facebook and Twitter, in particular, have impacted on the maintenance of global networks of Pakistani kin and friendship networks. The impact is not, however, uniform across all segments of the population.

**P003 Anthropology of whaling issues: the present and future of whaling cultures (NME panel)**

*Convenors: Nobuhiro Kishigami (National Museum of Ethnology)*

*Room 105: Thu 15th May, 08:30-10:00, 13:30-15:00*

Whales have become increasingly powerful symbols in environmental and conservation movements. Public whale displays and whale-watching in particular have been important in fostering whales as 'eco-symbols'. However, these non-consumptive uses of whales are only one aspect of a long history of human-whale interaction. Humans have used whales for many other purposes, most notably as food and industrial resources. Human-whale relationships are regionally and historically highly varied. However, at the UN human-environment conference held at Stockholm in 1972, the USA representative argued that we could not protect our environment without protecting whales. This move was further backed by environmental NGOs such as the World Wide Fund for Nature (WWF) and Greenpeace, and many European countries adopted anti-whaling positions, no longer regarding whales as industrial resources. In 1982 the International Whaling



Commission (IWC) amended the Schedule to the International Convention for the Regulation of Whaling (ICRW), establishing a moratorium on the harvesting of 13 species of large whales beginning in 1986. Since then, whaling issues has become internationally political rather than scientific. This session discusses the contemporary whaling issues and considers the future of whaling cultures in anthropological perspectives. The cases presented in this session include the contemporary small-scale coastal whaling in Japan, indigenous whaling in Bequia, St. Vincent and the Grenadines, Canada, and Solomon Islands, food culture related to whale dishes in Japan and Korea, historical changes in distribution and consumption of dolphin meat in Japan, etc.

### **When the Tsunami hit the Ayukawa whaling town**

*Masami Iwasaki (Hokkai-Gakuen University)*

Ayukawa-hama is one of the four small-type whaling communities which continue commercial whaling. The Earthquake of March 11, 2011 devastated the community. Whaling, having served as a foundation of Ayukawa-hama in its history, became a socio-cultural and economic core of their recovery effort.

### **The food systems of fresh whale meat from Japanese small-scale coastal whaling**

*Aiko Endo (Research Institute for Humanity and Nature)*

The primary purpose of this study was to identify the production and distribution systems of pilot whale and dolphin meat. Secondary aims were to examine why fresh meat from this fishery is sold in these two markets.

### **The history of whale use in Korea**

*Lee Sunae (Miyazaki Municipal University)*

This study presents the history of whale use through whale food culture in the Korean East Coast area.

### **The defense of bycatch: culture and politics in the South Korean responses to the IWC moratorium on whaling**

*Bradley Tatar (UNIST [Ulsan National Institute of Science and Technology])*

Based on field research in the city of Ulsan in South Korea, I critically examine the policy moves taken by the government of S. Korea to control the whale meat markets at the same time that local residents resist and respond to the IWC moratorium.

### **Whale watching: trouble on the small whaling island of Bequia**

*Hisashi Hamaguchi (Sonoda Women's College)*

The harvesting of humpback whales by Bequians has been approved by the IWC as a form of "aboriginal subsistence whaling" since 1987. But, in 2012 an NGO launched a pro-whale watching campaign. In this presentation, I would like to take up the problems that the movement has brought about.

### **Traditional dolphin hunting in global information oriented society: a case analysis of the conflict between the international environmental group and local community**

*Daisuke Takekawa (The University of Kitakyushu)*

While information oriented society is progressing, how can local people maintain their culture, and what kind of role should the anthropologist play in it? The conflict between the international environmental group and Solomon Islands' villagers about traditional dolphin hunting will be analyzed.

### **The Inuit bowhead whale hunt and indigenous rights in Canada**

*Nobuhiro Kishigami (National Museum of Ethnology)*

An indigenous group of Canada, the Inuit, revived bowhead whale hunting in the 1990s. This paper discusses the meanings of the revival in relation to the nation state, indigenous rights, and international society, with cases from the hunts of the Nunavik (Northern Quebec) and Nunavut Inuit.

## **P004 A challenge of street anthropology**

*Convenors: Yasumasa Sekine (Kwansei Gakuin University)*

*Room 102a: Fri 16th May, 17:30-19:00*

The spread of global capitalism associated with neoliberalism has seen the rise of “societies of control”, that is, “dual societies” which show a huge gap between the dominant class society and the underclass one. The “underclass” people live barely on or nearby the street, a world of no guarantees, and are very ironically regarded as the avant-garde of the radically changing contemporary society. On the other hand, even those belonging to the mainstream of the home-oriented society are presently afraid of losing their stable position. So it may be noted that there may be a need for everyone to look for the street-wisdom accumulated by the bottom people living on or nearby the street. When we apply this schema to the understanding of locality in the present society, we could visualize the locality of activities and incidents in the marginalized regions, thereby indicating in a broader sense, ‘street phenomena’. Since global cities as they grow unprecedentedly tend to exploit their hinterlands extensively, localities on their peripheries are forced to struggle to survive. Our major aim in this panel is to explore this “street phenomena” observed both in the underclass and defeated localities, and to provide ethnographic knowledge with which street-wisdom gets evolved as a resource of tactics for facilitating a survival in the contemporary world.

### **The challenge of street anthropology: Hindu temple construction as street-edge phenomena under globalisation**

*Yasumasa Sekine (Kwansei Gakuin University)*

I define what Street Anthropology aims at and what kind of viewpoint it should adopt. On the basis of my fieldwork in India and in UK, I conclude that the essential idea of Street Anthropology would be “becoming-street edge” which encompasses the viewpoints of “generative” and “from below”.

### **Roadside Buddhas: a religious response to social change in contemporary Sri Lanka**

*Shinsuke Suzuki*

This paper focuses on Sri Lankan new popular movement of building Buddhist shrines on the roadside.

Discussing backgrounds of the movement, it clarifies that the movement is a manifestation of people’s reaction to the fragmentation of their lives under the rapid socio-economic change.

### **Ana botol on the street: between gifts and commodities**

*Yoshinari Morita*

Based on fieldwork with ana botol (meaning “bottle kids”) in West Timor, Indonesia, this paper tries to bring a new perspective to research on the urban street by treating the street as a space where two economic systems, namely the gift economy and the commodity economy, interweave and alternate.

### **Commonality on the urban street, Paris. appropriating the street through music and urban gardening**

*Monika Salzbrunn (Lausanne University)*

The analysis of street phenomena in Paris shows how artistic engagement and the occupation of land through urban gardening create commonality. The local social movement managed to preserve the architecture of 19th century workers’ homes, and achieved to transform private into public space.

## **P005 The transformation of South Asian performing arts in the age of globalization: an anthropological analysis**

*Convenors: Kyoko Matsukawa (Konan University)*

*Room 301 A: Sun 18th May, 08:30-10:00, 10:30-12:00, 13:30-15:00*

This panel examines the changing position of the performing arts in South Asia, in the context of globalization and political, economic and social changes of the region.

In order to illustrate how the performers in South Asia (mostly in India) have responded to the effects of globalization, i.e. the radical increase in the circulation of people, things, money and information in the world, the presentations of this panel focus on the following points: (1) how the performers of the arts come to participate in networks that transcend their traditional relationships through transnational movement, and begin to rethink and expand the boundaries of South Asian performing arts; (2) how the performers develop new aesthetic sensibilities and the modes of performance by becoming aware of the need of the management and marketing of their arts; (3) how the performers engage with various media which can transform the appearance of the performance.

### **Culture that mediates: popularization of tamāṣā**

*Reiko Iida (Kyoto University)*

This paper aims to understand the current phenomenon of Western Indian urban culture in relation to the expansion of urban sphere and diversification of media. In particular, I would like to focus on tamāṣā and which is developing as a popular urban culture representing Western Indian life.

### **The Kalbeliya dance as an articulated form of community memory**

*Ayako Iwatani (Hiroshima University)*

Behind the Kalbeliya folk dance in India, there is a discourse that Kalbeliya women began dancing in place of snakes after their snake charming was banned. This presentation examines the discourse, transmission of community memory through art form, and creation of "traditional" art in global era.

### **Who stole the song?: politics of interpretation and the consumption of 'locality' in Indian marginalized space**

*Kodai Konishi*

The paper attempts to examine Manganiyar's (the Muslim Musician Caste) ways of negotiation with modernity, namely the ways of representing their 'traditional culture', institutionalizing the cultural contents, appropriating the discourses of 'western' exoticism.

### **Under the open sky: a case study of performing cultural arts for tourists in rural Nepal**

*Sujan Bahadur Adhikari (Osaka University)*

This paper examines how the locals represent themselves in the context of commoditization of traditional culture and, how the globalization and global cultural aspects interlace traditional local aspects within the socio-cultural context and economy of village tourism.

### **Indian contemporary performance practices at the cusp: aesthetics of interdisciplinarity and transformation**

*Shrinkhla Sahai (Jawaharlal Nehru University)*

This paper would explore the overarching convergence in various genres of performance that is leading to the emergence of a unique Indian aesthetic in the world of contemporary performance practices.

**Melodrama of progressive theater in contemporary India: a study of Hirawal**

*Dev Pathak (South Asian University)*

The theater scene in India has undergone transformation. The contemporary theater groups, especially in metropolitan space of Delhi, show off the brand value enhanced by the tag of progressiveness. In this wake, what happens to a humble theater group called Hirawal, based in Patna (Bihar)?

**Struggle to be popular: a case study of Tibetan pop singers in exile**

*Tatsuya Yamamoto (Kyoto University/ NIHU)*

This paper shows how Tibetan musicians in India and Nepal create music and lyrics and how globalization affects their musical activities in multi-layered ways. I especially focus on the genre of modern Tibetan music and show the musical situation by analyzing some key actors of its production.

**“Performance as mediation”: an impeccable dancer between the belief and the community**

*Ammamuthu Rajaram (Jawaharlal Nehru University)*

Muthukannu 74, a Sadir dancer narrates her life in her young days when the Devadasi system prevailed and was on the verge of obliteration. This particular dance form has its own cultural background explaining about the once lauded dance form surviving in another name and a nation's dance identity.

**The transformation of the classical dance in the multi-cultural society: the Indian dance in Malaysia**

*Mayuri Koga (Rissho University)*

The Indian “classical” dance is deeply related with Hinduism. But in the Islam dominant and multi-cultural society, the Indian dance becomes more secular and emphasizes aesthetic phase rather than religious mind and transforms its style according to the situation.

**Creating the local: the case of Goan theatre, tiatr**

*Kyoko Matsukawa (Konan University)*

This paper tries to examine how local identity is created through theatre performance and networking of performers, by taking the case of Goan tiatr. By analyzing the history and the present situation of Goan Catholic migration, this paper tries to show how tiatr connects Goans with home.

**Transmission of local ritual performance in the Kerala diaspora and its impact on the life-world of the practitioners.**

*Yoshiaki Takemura (National Museum of Ethnology)*

This paper will examine the flourishing of local Hindu ritual in the Kerala diaspora in overseas, especially Dubai and Singapore. It will also question how this ritual is adapted and consumed by the Kerala diaspora and how those phenomenon influence the practitioner's life-world in local context.

**P006 Global intimacies, local ties: the transformation of cross-border marriages in Asia**

*Convenors: Masako Kudo (Kyoto Women's University)*

*Chair: Glenda Roberts*

*Discussant: Eleonore Kofman*

*Room 301 B: Fri 16th May, 08:30-10:00*

Two decades have passed since the increase in the number of cross-border marriages in Asia; the lives of the women in such marriages have been transformed in terms of their family relationships and work, as well as their positions within their immediate localities, the state and in transnational space. The panel aims to examine the complex ways in which the intimacies formed through global encounters may intersect with the dynamics of social ties developed outside domestic spheres. These women's experiences are likely both to differ between individuals and to shift over time, depending upon numerous factors including citizenship and socio-

economic circumstances. The panel will explore how intimacies and power relationships at the micro level may intertwine with various elements of wider society, including immigration laws, and the formal and informal support networks available to women facing the contradictions and predicaments that unfold as their life cycle progresses. The panel will also discuss the ways in which existing gender and family norms embedded in the law and various social provisions shape the positions and experiences of women in cross-border marriages, and how the women themselves respond to their given circumstances and negotiate their positions within family and society.

**How does love cross borders? Young Chinese middle-class women's experiences of transnational intimate relationships in Beijing**

*Daniel Nehring (Pusan National University); Xiyang Wang (Beijing Normal University)*

We explore Chinese middle-class women's experiences of transnational intimate relationships. Our participants experienced companionate relationship grounded in love, personal affinity, and mutual support. However, they encountered a number of problems particular to transnational couples.

**Reconsidering communities and the mobility of marriage migrant women in rural areas of Japan**

*Sunhee Lee (Tohoku University)*

This paper considers the mobility of marriage migrant women who are married to Japanese men in northeastern Japan and how such mobility is perceived by the local communities. Through this discussion, the paper examines the emergence of a "transnational community" formed by marriage migrant women.

**Filipino wives in Japan serving as mediators in transnational civil societies**

*Sachi Takaya*

This study qualitatively explores how Filipino women married to Japanese husbands living in Japan exert influence as mediators in transnational civil societies. Specifically, it examines the Okayama Kurashiki Pilipino Circle (OKPC), a group based in the country's Okayama prefecture.

**The making of multicultural subjectivity: the case of marriage migrants' empowerment in Taiwan**

*Hsiao-Chuan Hsia (Shih Hsin University)*

This paper argues that im/migrants also have prejudices against other ethnicities and nationalities. It is in the process of being transformed from an isolated "foreign bride" to an active "immigrant activist," the marriage migrants' sense of "self" broadens and develops multicultural subjectivity.

**P007 Bio-social dimension of Indian population: a future strategy**

*Convenors: Ajeet Jaiswal (Pondicherry Central University), Prema Hallikeri (Karnatak University-College, Dharwad)*

*Discussant: Sapna Jaiswal*

*Room 105: Fri 16th May, 15:30-17:00*

Bio-social anthropology is one of the prominent scientific educational field in the world. It is a holistic science of human beings in their entirety. Moreover, it is an ever-evolving field. This systematic discipline opens an interesting, unknown and exciting world that will completely transform your thinking as you explore the depths of why things happen from physical, cultural and social viewpoints. Its future strategies are at the crest of development in India regardless its slow pace in space and time and lack of enthusiasm. This article differs from the traditionalism in Anthropology and highlights the dynamism and progressive adaptability to the changing world scenario in the context of advancement in newer technology. The changing human life styles have influenced tremendously the culture, biology, values in society and quality of human life including the susceptibility to diseases and disorder in varied environment. Biophysical, sociocultural, nutritional and environmental factors, all contributes positively to the outcome of health status of human. All these aspects of human beings are touched here with a view to revolutionize the discipline of anthropology as it is a

comparative study of both similarities and differences in individuals, societies and cultures across time and space.

A future of and for anthropology lies in constantly struggling to evolve a sophisticated theoretical and methodological apparatus, conducting solid fieldworks, and unswervingly subscribing to the premises of human rights, democratization, welfare, and the development of people of all shades of life.

### **Low back pain and work-related risk factors among drivers in Pondicherry, India**

*Sapna Jaiswal (Ignou); Ajeet Jaiswal (Pondicherry Central University)*

A survey of drivers was conducted to determine the actual situation of drivers' low back pain. The level of LBP based on VAS and RMDQ score were calculated. The 1-week prevalence of LBP was 22.9 %. A positive weak correlation between VAS and RMDQ score ( $R=0.41$ ).

### **Food scarcity in North-east India: Mizoram since pre-colonial times**

*Jagdish Dawar (Mizoram University)*

This paper is a humble attempt to study the economic, social, political and ecological impact of the food-scarcity caused by the famines in Mizoram since the nineteenth century.

### **Nutritional deficiencies and risk of neural tube defects among north Indian population: a case control study**

*Roumi Deb (Amity University)*

Neural tube defects refers to a group of congenital anomalies of the central nervous system that result from the failure of the neural tube closure during embryonic development. The present study aimed to assess the possible association of nutritional factors with the incidence of NTD births.

### **A comparative study of body mass index (BMI) of childhood and adolescent obesity of South and West Delhi, India**

*Sonali Walia (University Of Delhi); Prakash Mondal (University of Delhi)*

Obesity is now prevalent in several developing countries particularly those in rapid socio-economic transition towards development and affecting children adolescents and adults Most studies from developing countries report an increasing prevalence of obesity in childhood and adolescence.

### **Indian “genetic lineages” and the anthropology of hierarchy**

*Pier Giorgio Solinas (Università degli Studi di Siena)*

Bio-molecular classifications of social communities in India twist between deterministic attributions of status properties and revision of separatedness within ritual hierarchy. We shall carry on a review of different approaches and anthropological manipulations of the common perceptions.

### **Lifestyle changes and increasing risk of cardiovascular diseases in Punjab**

*Swarnjeet Kaur (University of Delhi); Shanti Lal Malik (University of Delhi)*

The present study aims to investigate the differences within the selected health domains for the presence of risk factors of certain cardiovascular disorders between two occupational groups, namely agriculturists and non-agriculturists of Punjab.

### **Tribal community of India: an anthropological reflection on the impact of liberalization, privatization and globalization**

*Ajeet Jaiswal (Pondicherry Central University)*

In a global context, LPG policy are no longer an option but a fact. Whether one likes it or not, it is bound to influence all spheres of life and activities. Developing countries like India may have to learn to manage the process far more skillfully and efficiently for the development of the country.

**Cosmeticological anthropology: pretext, text and context***Prema Hallikeri (Karnatak University-College, Dharwad)*

A plethora of embellishments have been prevalent among humans since time immemorial to adorn his/her corps. The objectives of such embellishments could have been aplenty. Against this backdrop, this paper focuses on the present and futuristic perspective of human beautification, viz. 'cosmeticological anthropology', which could be termed as one of the branches of anthropology. In the light of the above, this paper addresses certain pertinent issues such as the pretext, text and context of beautification and its need to redefine it in the 21st century.

**P008 Multiple nature-cultures and diverse anthropologies***Convenors: Atsuro Morita (Osaka University); Casper Bruun Jensen (IT University of Copenhagen)**Room 104: Fri 16th May, 15:30-17:00, 17:30-19:00*

Over the recent decades, nature has been one of the most hotly debated topics in anthropology. Whether focusing on human-animal relations and animism, on scientific and technological ways of remaking the world, or on ontology, nature, which used to be seen as the stable background for culture, has turned into an unstable foreground.

Pivotal to this change are diverse critiques of the Euro-American dichotomy between nature and culture. This adds poignancy to these discussions since anthropological analysis has itself largely relied on precisely this dichotomy. Accordingly, new explorations of nature-cultures are often related to reflexive efforts to "provincialize" Euro-American forms of anthropology. However, in the context of non-Western anthropologies, which have affinal relations with non-Western nature-cultures, the questions are even more complex. For example, while Japanese anthropology has a rich tradition for studying non-Western socio-ecologies it has also long been haunted by the (Western) nature-culture dichotomy. Yet, might it be the case that non-Western anthropologies offer different means for dealing with, redefining, or undoing, this dichotomy?

The aim of this panel is to scrutinize the interrelated problems of the possible existence of multiple nature-cultures and the definite existence of diverse anthropological traditions. The panel offers an occasion to explore the implications and opportunities of this uneasy relation, which increasingly seems shared across anthropological traditions, non-Western and Euro-American. Hence, the panel aims to create space for reflecting on the entanglements of diverse modes of anthropological analysis and engagement and multiple nature-cultures, ontological or otherwise.

**Hiding its own terms: naturalism and the invention of identity***Marilyn Strathern (University of Cambridge)*

Given the centrality of productive / reproductive thinking to the culture-nature dyad, a route through well known questions about the European Enlightenment underlines the point that changing ways of thinking about reproduction – and kinship – were part of an evolving concept of 'nature'.

**My skin and I: mereology and the question of the unit of analysis***Geoffrey Bowker (University of California, Irvine)*

This paper explores the analytic implications of a redistribution of the nature/culture divide by regarding the ways in which we are riven through with 'nature' and we live distributed existences outside of the body.

**Structuring nature along time's arrow***Naoki Kasuga (Hitotsubashi University)*

Regardless of the time symmetrical character of physical laws, physics has been dealing with nature where time proceeds but not regresses. This issue of time asymmetry in physics enables us to further understand of Viti Kambani, the largest religious-political movement in Colonial Fiji.

### **Stone and its stony natures**

*Hugh Raffles*

Through what forms of affinity is it possible to apprehend stone? Drawing on recent fieldwork in China, Iceland, and Scotland, this paper explores some sites of indifference, animation, and process in relation to stone as both object and substance.

### **Steps to a theory of ‘animal borders’: thoughts and practices toward non-human animals among the G|ui hunter-gatherers in the Central Kalahari**

*Kazuyoshi Sugawara*

The practices toward animals among the G|ui hunter-gatherers in the Central Kalahari inspire fundamental reflection on the border between human and non-human agents. This presentation examines personified animals in myth, taboos on eating meat, messages from birds, and metamorphosis.

### **How forests think**

*Eduardo Kohn (McGill University)*

Amazonian Runa relations to forest beings suggest that “forests think.” This is neither a metaphor nor is it a culturally bounded claim. Engaging with those who think with forests reveals the thinking properties inherent to forests as well as the sylvan properties inherent to thought.

### **Aquatic ontologies: deltas and development in Southeast Asia**

*Atsuro Morita (Osaka University); Casper Bruun Jensen (IT University of Copenhagen)*

This paper explores co-existing delta infrastructures and ontologies in Mainland Southeast Asia. Delta infrastructures are not technical systems: they also embed different cosmological dimensions. The notion of delta ontologies captures the dynamic interplay between infrastructure and cosmology.

### **Agency and the self, duality and different worlds**

*Andrew Pickering (University of Exeter)*

I develop an ontological analysis of the multiplicity of nature-cultures, noting the different dualising or nondualising tactics that contrast modern science and other regimes. I also discuss the subject positions that characterise different regimes, and implications for anthropological practice.

## **P009 Sociality on the move: finding the way through hunter-gatherer ecological knowledge**

*Convenors: Akira Takada (Kyoto University)*

*Room 301 A: Sun 18th May, 15:30-1700*

Mobility was once dominant in hunter-gatherer lifestyles. Numerous ethnographies have described hunter-gatherers’ use of distinctive ecological knowledge (EK) in their movements, such as in tracking animals based on their spoors, moving back and forth between camps, and participating in long-distance trade. Inspired by recent technological advances in research methodologies, such as data collection using GPS, GIS, and action cameras, this panel session will discuss at length the following questions about the mobility of (post-) hunter-gatherer groups.

How is mobility organized socially? EK takes shape at the intersection of habitus and habitat, both of which reflect hunter-gatherers’ long-term involvement with the environment. In addition to verbal utterances, various kinds of gesture, posture, and group member configuration compose vital parts of EK. Moreover, EK is expressed, exchanged, and shared among participants while they are engaged in movement. Hence, detailed analysis of their wayfinding practices allows us to delve into the social organization of EK.



How does mobility organize society? Movement patterns also suggest how hunter-gatherer societies are organized. For example, the range and frequency of visits among various camps reveal not only social relationships, but also the hidden moral ideal shared in the society. All hunter-gatherer societies are experiencing dramatic changes, and these societies face the urgent need to find their bearings. Under such circumstances, the way in which each individual participates in movement sheds light on what it means to be a hunter-gatherer.

Taken together, the presentations in this panel session inquire into the nature of hunter-gatherer sociality.

#### **Making tracks and tracking change: Batek mobility, 1993-2013**

*Tuck Po Lye (Universiti Sains Malaysia)*

I examine the mobility of the Batek, drawing from twenty years of observations. I'll be focusing on shortcuts, and the knowledge involved in finding markers in the rainforest. My larger purpose will be to reflect on how to understand changes in mobility, landscape, and knowledge.

#### **The passion of fashion and moving: the transmission of body decoration among the Baka hunter-gatherers**

*Yujie Peng (Kyoto University)*

The Baka hunter-gatherers have apparent different body decoration from their neighbors, the Bantu-speaking people. How do they transmit it across areas and generations? How do they address new fashions? This paper will discuss these questions by focusing on the Baka's mobility and cultural transmission.

#### **Frames of reference in wayfinding practices among the San of the central Kalahari**

*Akira Takada (Kyoto University)*

I analyzed the wayfinding practices of the G|ui/G||ana and found that they relied on human artifacts and natural landforms; they also framed their experiences in terms of both new and familiar conditions. Thus, they transformed a new geographical setting into their personal environment.

#### **Moving out of the environment**

*Thomas Widlok (University of Cologne)*

In this paper I (re-)introduce a theoretical approach that insist that forager mobility is NOT adequately described in relation to an environment because they are constantly torn between being in an environment and imagining and striving for a shared world to which they can never fully adapt.

## **P010 Anthropology of human-nature relationship in 21st century Japan: perspectives from ecotourism and rural revitalization**

*Convenors: Munehiko Asamizu; Abhik Chakraborty*

*Hall 4: Fri 16th May, 13:30-15:00, 15:30-17:00*

This panel discusses the future vista of anthropology of nature-society relationship in Japan. Japan is a unique case in Asia, a country that has witnessed rapid economic development in the postwar phase, serious pollution incidents, surprisingly rapid cleanup and restoration of the landscape, rural depopulation, and a continuing growth of various 'localized', 'rural' and 'nature conservation' perspectives. As the country faces another critical juncture in its history, in the aftermath of the Tsunami and Fukushima disasters, it is particularly important to assess the aims and scopes of such trends. This panel features a series of papers on the themes of rural revitalization and ecotourism--two themes that have generated scholarly and policymaking interest as prospective countermeasures against demographic transition. Japanese countryside areas, most of which are considered 'remote' due to a lack of urban and industrial infrastructure, and are predominated by mountainous landscapes--retain important natural resources for a society that must find a way beyond industrial

modernization. In this sense, ecotourism and rural revitalization schemes have been identified as focal areas to generate knowledge for ‘sustainable living’ and popularize a low impact lifestyle. But while such initiatives are regularly lauded for their potential of resisting decline, how do they signify a general social transition in 21st Century Japan--and with what ramifications to its culture and lifestyle? Through 8 different case studies located in 8 different regions, the panel aims to provide an anthropological perspective to this ongoing change.

**Various trends in sustainable tourism in Japan**

*Munehiko Asamizu*

This paper offers a brief general description of ecotourism and rural tourism in Japan. Nature-based satoyama experiences are popular among tourists from urban areas. The national government and some municipalities in Japan have been supported in developing rural tourism.

**Geotourism as an emerging paradigm of nature based tourism in Japan: an anthropological perspective**

*Abhik Chakraborty*

This paper discusses the recent popularity of geoparks in Japan, and their relevance for nature conservation and ecotourism development by providing a cultural anthropological perspective.

**“Anti”-tourism, conflicts with changing land use and nature conservation in northern Japan**

*John Mock (Temple University Japan)*

Although tourism is seen as a magic industry to fix demographic and economic problems, an examination of a consolidated “city” in Akita suggests that tourism is not likely to be very effective. Critical are infrastructure, semi-isolation, social structure, land use, and conservation.

**Eco-tourism in the city? Meanings and experiences of traditional landscape gardens in 21st century Japan**

*Christopher Howard (Massey University)*

This paper discusses the historical relationship between the city and country in Japan and landscape gardens as symbolic spaces evoking rural imaginaries and sacralised nature. Special attention is given to how gardens relate to 21st century discourses of sustainability and rural revitalization.

**How should teachers design social studies lessons on history and archeology?**

*Kihachiro Sakai*

Recently, Japanese tourists travelling abroad has increased annually. The ruins of Machu Picchu, a UNESCO World Heritage site, are a popular destination. The author designed a social studies lesson on Latin America, focusing on archeology. Lesson of Amish and tourism as ESD education will be also introduced.

## **P012 Crisis as ongoing reality: perspectives from different anthropological locations (European Association of Social Anthropologists (EASA) and the Committee for World Anthropologies (CWA) panel)**

*Convenors: Niko Besnier (Universiteit van Amsterdam); Susana Narotzky (Universitat de Barcelona)*

*Room 201 A: Thu 15th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

One certainty in the contemporary world is that the state of crisis is ubiquitous. From Japan's Triple Disaster to the world's post-2007 and ongoing economic woes to ecological uncertainties, people everywhere have had to develop new ways of coping with risk, uncertainty and precarity. Anthropologists have been addressing these issues from differently situated epistemologies and experiences; our goal is to bring together scholars representing these different approaches, acknowledge the immediacy with which some anthropologists are studying these issues locally, and foster a dialogue across epistemologies, nations, and approaches. We are also concerned with problems of scale, namely the fact that the decisions of state authorities, corporations, and supra-national bodies are affecting what takes place in people's lives in the intimacy of home and communities. In turn, the everyday practices of coping with uncertainty and risk have an effect on the structures in the context of which people lead their lives. We solicit papers that question issues of crisis and uncertainty on the basis of ethnographic data and that focus on the particular analytic categories (e.g., precarity) in terms of which anthropologists situated in different epistemological traditions have sought to understand the relevant dynamics.

### **Ordinary crises: being and making kin in Botswana's time of AIDS**

*Koreen Reece (University of Edinburgh)*

Though cast as a social and public health crisis, Botswana's AIDS epidemic is characterised by risks and issues that are normal, constitutive dynamics of Tswana kinship. But institutional interventions in the family have introduced new risks, refiguring existing means of addressing crisis and being kin.

### **Politics, care and uncertainty in contemporary Cuba**

*Heidi Harkonen (University of Helsinki)*

During the post-Soviet era, Cuba has endured an unparalleled political and economic crisis and rapid large-scale transformations. This calls for attention to the ways in which ordinary people negotiate the on-going political and economic uncertainties in their everyday lives.

### **The multiple constructions of uncertainties and crisis in contemporary Argentina: an anthropological perspective**

*Mariano Perelman (Universidad de Buenos Aires- CONICET)*

By addressing three cases the paper discusses the many ways in which (being in) crisis is constructed in Argentina. I will show how the notion of uncertainty, social, political, and economic insecurity can only be understood within an historical perspective and in terms of group and class anchors.

### **Crisis, displacements, and migrants in disempowered cities**

*Ayse Caglar (University of Vienna)*

This paper aims to address the varying relationships between migrants and cities that are differently positioned within the crises-ridden processes of the current neoliberal globalization.

### **"The city will always be moving": apprehending risk, uncertainty, and potential social futures in the ongoing mining-based relocation of the city of Kiruna, Sweden**

*Elisa Lopez (Uppsala University, Sweden)*

This paper traces the ways citizens of Kiruna, Sweden, negotiate the future of their society in light of ecological destruction, risk, and uncertainty due to damage to the city caused by iron mining by a state-owned company, LKAB, necessitating a massive relocation of citizens beginning in 2012.

**Crisis, scapegoating and ‘bad heart’ in northern Sierra Leone: discerning the enemy of personal progress**

*Michael Bürge (University of Konstanz)*

Despite unprecedented economic growth, many people in northern Sierra Leone perceive their lives in constant risk and crisis. Discerning a culprit for their suffering in insecurity, people rather scapegoat their close ones than an elusive ‘chief enemy’, enviously hindering their social mobility.

**Accommodating political crisis: the perspective of ethnic minorities in Fiji**

*Norio Niwa*

In this paper, I examine how minorities try to find and create secure places to live after political crisis. The case of ethnic minorities in Fiji, a multi-ethnic society in Oceania is presented.

**Choosing vulnerability, an Israeli-Palestinian experiment in scale**

*Erica Weiss (Tel Aviv University)*

This paper considers religiously-informed pluralist initiatives in Israel and Palestine that seek to bypass the state and typical sovereignty-focused components of the peace process. These groups believe that the national narrative promises an unrealistic ideal of “peace” free of vulnerability.

**Uncertain but cool: the transition from Japanese fashion education to creative work in precarious times**

*Anneke Beerkens (University of Amsterdam)*

This paper analyses how labour precarity and Japan’s unique recruitment system affect Japanese fashion designers’ school-to-work transition. It illustrates their balancing act between being “cool creatives” and the institutional structures of the fashion school, labour market, and society at large.

**Neoliberalism as we know it: the crisis, the elites and the sports mega-event in Poznan, Poland**

*Malgorzata Zofia Kowalska (Adam Mickiewicz University, Poznan)*

This paper offers a critique of the assumption shared by many Western scholars that the whole world has gone left after the crisis of 2008. It contextualises the perspective of Polish authorities 25 years after the transition while based on research on the legitimacy of a sports mega-event in Poznan.

**After the post-industrial crisis: towards a presentist anthropology of the future**

*Felix Ringel (University of Vienna)*

This paper addresses an epistemic repercussion of contemporary crises: the loss of the future as a domain to think in. Based on research in Germany’s fastest shrinking city, it shifts temporal scales and proposes a presentist approach to the future in order to allow us to think beyond “the crisis”.

**The crisis of crisis: ethnographic explorations of a failed concept**

*Nikolas Kosmatopoulos (Columbia University)*

The paper will explore some epistemological and technocratic uses (and abuses) of the concept of crisis by sketching a virtual, investigative tour in a multiplicity of fields and sites. Finally, the paper will argue for the abandonment of the concept altogether.

## **P013 The past and future of the World Council of Anthropological Associations (WCAA Tenth Anniversary Symposium)**

*Convenors: Gustavo Lins Ribeiro (University of Brasilia)*

*Discussant: Leslie Aiello (WGF), Takami Kuwayama (Hokkaido U), Susana Narotzky (U Barcelona)*

*International CR: Sun 18th May, 08:30-10:00, 10:30-12:00, 13:30-15:00, 15:30-17:00*

The WCAA was founded in Recife by 14 presidents of anthropological associations during the meeting of the Brazilian Association of Anthropology, in 2004. Ten years after, it is reaching almost 50 members. It is time to assess its role in international scientific politics and to explore the possibilities for the next 10 years. Presenters include the former and current chairs of the World Council, other members of the founding meeting in Brazil, colleagues who have been deeply involved with this project since then as well as colleagues who are independent from the Council's project but aware of the broader issues involved in the world anthropologies debate. What was accomplished in these years? In what ways have world anthropologies benefited from the WCAA existence? What else is to be done? Which are the critical institutional, political and theoretical issues we need to deal with to foster the mission of the WCAA in the future?

### **Cosmopolitanism and global anthropological politics**

*Gustavo Lins Ribeiro (University of Brasilia)*

The WCAA results from cosmopolitics of the 21st century. It was quickly seen as a tool to enhance the anthropological voice on the global level. Has the WCAA been able to fulfill the hopes it raised? What has it changed? Can anthropologists now enjoy a more equitable international scene?

### **Ten years of the WCAA: where are we now?**

*Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

This paper examines changes of WCAA during its ten years of development. The paper focuses on the challenges WCAA now faces: activating communication channels among member associations, setting its agenda neither too general nor too specific, and utilizing resources of past International Delegates.

### **Imagining global anthropology: diversity, equality and the politics of knowledge**

*Thomas Reuter (University of Melbourne)*

WCAA was created to improve international participation in the production of anthropological knowledge by promoting dialogue and equality. In this paper I discuss efforts by WCAA to address challenges within the discipline, and to provide an alternative model of globalisation for the world at large.

### **WCAA: from idea to practice**

*Michal Buchowski (Adam Mickiewicz University)*

The paper represents the current chair of the WCAA on its current shape and future. The WCAA has grown from a tiny body to a worldwide organization of associations. How does it realise its main objectives? What is the future of the Council, especially in view of the re-emergence of IUAES?

### **From anthropological associations to world anthropologies**

*Setha Low (Graduate Center, CUNY)*

This paper traces the tensions, uncertainties and potential dangers of the WCAA transformation from a group of national and international anthropological associations to an institutional representation of world anthropologies.

### **The pursuit of recognition and the challenge of hierarchy**

*Virginia Dominguez (University of Illinois, Urbana-Champaign)*

This paper asks what the WCAA pursues--if it is internationalization, multinationalism, transnationalism, polylogy, or even heterology, and what they evoke. Posing hard questions, it asks how much of its goal is (or has been) the pursuit of mutuality and how much of it might be a strategic politics.

**WCAA and IUAES: institutions for strengthening anthropology in a globalised world**

*Andrew 'Mugsy' Spiegel (University of Cape Town)*

Why could the IUAES not deliver what the WCAA's founders sought and what was the IUAES offering a decade ago? What has been the consequence for the IUAES of the WCAA's establishment? How might two organisations reinforce the face of anthropology in a 21st century globalising world?

**The WCAA as the United Nations of anthropology, for better and for worse**

*Gordon Mathews (The Chinese University of Hong Kong)*

The WCAA has much in common with the United Nations, in both its promise and its shortcomings. Can this promise be fulfilled and shortcomings remedied without violating the democratic nature of WCAA? Can the WCAA be both administratively effective and open?

**Leading anthropologies across the world through crises of representation and representations of crisis**

*Noel B. Salazar (University of Leuven)*

This paper reflects critically on how well the WCAA has been able to 'represent' various anthropologies (and anthropologists) and what is needed for future improvements.

**Looking at the WCAA: challenges for the next ten years**

*Francine Saillant (Laval University)*

Three challenges for the future of the WCAA are discussed. 1-Transformation of the linguistic structure, from a monolingual to plurilingual ; 2-The representation of minorities within the national organization who joined the WCAA. 3-The epistemological locus of our polytheoretical organization.

**The AAA and the WCAA: globalizing anthropologies**

*Monica Heller (University of Toronto)*

The AAA is becoming increasingly international just as supranational frameworks help recalibrate relations of power and facilitate global circulations of knowledge from multiple sources. But most institutions remain within the nation-state model. How to chart our future in this context?

**Crossing anthropologies**

*Susana de Matos Viegas (Instituto de Ciências Sociais, Universidade de Lisboa)*

Portugal's place at a crossroads of the Euro-American and the south Atlantic routes of intellectual exchange has recently reaffirmed itself. In this paper I show how such reaffirmation has been largely possible through an immersion in a global anthropological network such as the one WCAA promoted.

**The WCAA and the challenges of building world anthropologies**

*Bela Feldman-Bianco (University of Campinas)*

In this paper, based upon an examination of the main accomplishments played by the WCAA since its formation, I discuss the challenges of consolidating and promoting world anthropologies in the next decade.

**Repatriating the ethnographic archive: a future task of the WCAA**

*Karl-Heinz Kohl (J.W. Goethe University)*

The paper discusses how the many unpublished records stored in the ethnographic archives of the formerly colonizing states can be made accessible to the indigenous peoples to whom they belong as part of their own cultural heritage and which role WCAA could play for achieving this goal.

**Is WCAA providing spaces to regional anthropologies? Reflections on the politics of the discipline in south Asia**

*Soumendra Patnaik (University of Delhi)*

The paper seeks to explore the possibilities WCAA can offer in terms of strengthening regional anthropologies to ensure critical engagement among the community of scholars from different parts of the globe in their march towards world anthropology.

## **P014 The day after: illness experiences of Minamata disease and some possibilities of multi-layered ethnography**

*Convenors: Shuji Iijima (Kyushu University)*

*Room 101a: Fri 16th May, 08:30-10:00*

Minamata disease is caused by mercury poisoning due to the release of mercury in the industrial wastewater from Chisso and was officially discovered in 1956. Although many legendary works have been presented by novelists, artists and doctors, and the Japanese government has often used such terms like ‘final solution’ and ‘regeneration’, sufferers still insist that ‘Minamata disease never be finished’.

During the days after Minamata disease struck, everything changed in the Minamata city. Not only did the mercury attack ‘patients’ but it polluted the entire region around the Shiranui Sea. Through peddlers’ routes, contaminated seafood was delivered up in the mountains. All human relationships were wrenched by symptoms, results and effects of the disease. ‘How to stay alive’ was a question to be answered, especially in the Minamata city. Post 11 March, 2011, Fukushima inhabitants and academics have tried to learn some lessons from the Minamata experience, but the government also appears to have learned how to localize issues such as the Minamata disease.

In this presentation, our panel wants to share some possibilities of multi-layered ethnography. Akira Nishimura maps some environmental pollutions in the Kyusyu area. Shuko Hagihara investigates some life histories from the Minamata regions. Kentaro Shimoda focuses on the alternative social movement of specific core sufferers and their supporters. Shuji Iijima examines a specific fisherman’s village. Our presentation does not cover the ‘possibilities of ethnography itself’ but the ‘possibilities through ethnography’. Through these works, we hope we can view ‘the future of/with anthropologies’.

### **Investigating life histories: communicating messages from the past**

*Shuko Hagihara (Kumamotogakuen University)*

This presentation investigates the life histories of two victims of the Minamata disease incident. In examining their surprising narratives and messages, we try to identify some aspects of investigating life histories from the perspective of transmitting messages from the past to the future.

### **A resident said, ‘We get sick of people who want to smell Minamata disease’: a fisherman’s village after fifty eight years**

*Shuji Iijima (Kyushu University)*

This presentation focuses on a fishing village where many residents have faced Minamata disease. Although the village is famous for its charismatic storyteller, people did not want to talk about the disease. In this situation, how can we start our fieldwork and write our ethnography?

### **Reconstructing experiences of Minamata disease through artifacts: a case study of Hongan-no-kai (the Club of the Original Vow)**

*Kentaro Shimoda (Keio University)*

I analyze the interactions between the members of Hongan-no-kai and stone statues created by them, to discuss how the materiality of these statues affects the reconstruction of the member’s experiences of Minamata disease, a topic that has not been discussed by previous studies on the disease.

### **Mapping Minamata on Kyushu island: on the geopolitical perspective and the tracing-layer movements**

*Akira Nishimura (The Univ. of Tokyo)*

This paper aims to situate Minamata area and Minamata disease in the island-wide perspective on Kyushu taking into consideration other public hazard issues, and to see the interplay among them focusing upon the social actions of describing phenomena and patient support.

## **P016 Reconsidering the future of urban space: social and economic divisions in the public domain (Commission of Urban Anthropology and Commission on the Anthropology of Women)**

*Convenors: Italo Pardo (University of Kent); Subhadra Channa (Delhi University)*

*Hall 2: Thu 15th May, 15:30-17:00*

The urban public space is ideally democratic, and most modern states do officially subscribe to secularism and equality. Ideally, public space in modern cities should be freely accessible to all. However, this is rarely the case, as most cities are divided along social and economic lines (gender, class, caste, ethnicity, employment, income, etc.), which belies nation-states' liberal and secular ideologies. Not only do deeply embedded social, economic and cultural divisions not disappear in the city; at times they become even more pronounced.

City dwellers are unequally placed in respect to the sources of power. A very significant area is the place that migrants have in the city, especially those who are made vulnerable in terms of class, gender and ethnic marginalization. However, it is often found that large sections of native people may well be equally marginalized.

The panel contains ethnographically informed papers that contribute to debating three, interrelated key issues:

1. The social and economic divisions and forms of exclusion in urban areas as they are observed in public space;
2. Second, how such divisions are manipulated into cognitive maps; neighbourhoods, shopping malls, streets and markets all carry the stamp of the political and social divisions that mark urban society.
3. As urban spaces change alongside political, economic and social transformations, this Panel will address empirically such changing urban scenarios, also paying attention to changing ideologies and living conditions.

We also welcome analyses based on archival and historical research. This panel is interdisciplinary and will benefit from diverse viewpoints.

### **Economic crisis and urban inequality: the case of Athens**

*Manos Spyridakis (University of the Peloponnese)*

The paper aims at exploring the extent to which local government can really design an urban policy towards alleviating crisis' severe impact through the implementation of anti-poverty and anti-exclusionary programs. Data come from empirical anthropological research in the city of Athens.

### **Urban redevelopment and heritagisation as forms of exclusion**

*Marie Hocquet (Université Jean Monnet)*

My aim is to question the urban heritagisation of the historical centre of Berlin as a strategy implemented by the public authorities in order to reformulate the urban identities and to transform the image of the city (making it more attractive for investors and for a well-off population).

### **Religious exclusion that did not properly work: South Lebanese Christian land at stake**

*Marcello Mollica (University of Pisa)*

Based on fieldwork conducted in the last three year in South Lebanon and by reference to a summer 2013 case of inter-religious transaction in a Christian area, this paper aim to shed lights on the increasing dichotomy between the consociational national level and the highly sectarian local level.



### **The church as public space in the post-apartheid city? Ethnographic inquiry into spaces of encounter in Johannesburg**

*Barbara Heer (University of Basel)*

In a fractured city like Johannesburg, the social and physical divisions inhibit encounters in public spaces like squares and parks. This paper presents a charismatic church as a space of encounter between urban dwellers from affluent suburbs and poor township areas.

### **Food and social divisions in an urban mediterranean city**

*Brigida Marovelli*

This paper explores the meaning of different consumption spaces in Catania, Sicily (Italy). Through ethnographic material, the space of three food markets will be analysed, in order to highlight how it reflects social and economic divisions within the urban society.

### **Ethnic branding and the displacement of colonial memory in Japan: the view from “Korea Town,” Osaka**

*Jeffry Hester (Kansai Gaidai University)*

Analyzing transformations in an ethnically mixed shopping district in urban Japan home to large numbers of ethnic Koreans, this paper investigates the ethnic branding of an historic Korean living space, and the implications of commodifying ethnicity for local social memory in public space.

### **Inclusion of difference in the case of Betawi ethnicity: Indigenous Batavian population and its tolerance towards “otherness within” in contemporary Jakarta**

*Shohei Nakamura (Graduate School of Letters, Kyoto University)*

This presentation examines self-representations of Betawi people. The case illustrates the potential for ethnicity as rhetoric of difference, where it can be utilized for the maintenance and negotiation of different senses of belonging and thus for the prevention of exclusionism.

### **The social life of water after the riots on the sand: sociability at South Cronulla beach, Australia**

*Nathalie Boucher (University of Ottawa)*

In the neoliberal era, the value of beaches as essential places to the social urban life remains unknown. This paper stems from ethnographic work in Cronulla Beach, known for the 2006 riots. Despite the discrimination in spatial frequency patterns, this place reinforces the social urban fabric.

## **P017 Governance, development and the state in South Asia**

*Convenors: Amiya Kumar Das (Tezpur University)*

*Room 201 A: Fri 16th May, 15:30-17:00, 17:30-19:00*

The idea of governance has generated interests of all in last few decades. Governance is defined as the process of governing. It looks like the discourse of development has been replaced by the issue of governance. After the intrusion of neoliberal agenda into the nation state, governance has become the centre of discussion in academic domain as well as in the public sphere. Intellectuals argue there has been a shift from government to governance. State is no longer the prime authority responsible for governance and development. The new governance entails market, network, development agencies, and international organisation to take responsibility and participate in the process of governance and development. Due to the advancement of network and information technology the strict boundary between different countries getting blurred. This situation demands a new form of governance in terms of large scale transnational human migration, changed legal framework, issues of security, health, education, poverty and so on. Societies are diverse and it is impossible to have any kind of universal form of governance. Contradiction and conflict arises when modern governance and traditional governance take place in the same domain. Issues of identity, ethnic and religious multiplicity poses

a challenge to the process of governance in many of the South Asian countries. So this panel intends to question and analyse some of the issues surrounding the issue of governance, development and the state.

**Politics of governing development in post colonial India: the ideas and the instruments**

*Joydeep Baruah (OKD Institute of Social Change and Development); Bhupen Sarmah*

The proposed paper intends to critically discuss these issues in detail and underline the politics of governing development in India highlighting major shifts therein during last six decades.

**Governance and development: land and identity in Nagaland, India**

*Kedilezo Kikhi (Tezpur Central University)*

This paper argues land is a major factor in establishing identity of a Naga person. The conflicting position of traditional and modern legal system has created a difficult condition for the Naga people.

**Hung kings myths and Ideological struggle to establish Vietnamese identity**

*Phuc Anh Nguyen (Tokyo Metropolitan University)*

The research will focus on how Vietnamese political power controls the process of manipulation and propagation of Hung King myths in creating political identity and answers how Hùng King myths have been incorporated into consolidating and obtaining state power by very different ideological entities.

**Sociology of governance: an exploration of elections in India**

*Amiya Kumar Das (Tezpur University)*

This paper tries to explore approaches and frameworks which are relevant to the study of governance and elections in relation to the state and society.

**MGNREGS towards poverty reduction and good governance: a case study from Assam, India**

*Soumen Ray (UNICEF)*

The paper aims to look at the effect of MNREGA among the poor and vulnerable groups in the north-eastern state of Assam. This paper will also deal with the gendered aspect of the employment scheme.

**Market and state in traditional and modern governance systems: a case study of Joonbeel Mela of Assam**

*Dola Borkataki (Tezpur Central University)*

The paper highlights the role of market and its relation to state in traditional and modern governance systems. It would also strive to understand market as a mechanism to establish inter-relations not only among people but also between the state and the people.

**Resettlement: embeded governance in India**

*Jagritee Ghosh (Tezpur University)*

The ideas of development, state and market are all interrelated and in the process of “resettlement” the state funded by international funds behaves like market and creates a form of governance.

**Agrarian social structure and the State**

*sarmistha das (Tezpur University)*

The study aims to look at the changing agrarian social structures and the confrontations between people and the State sponsored strategies of development. Through this paper the author will try to unveil the shifts in agrarian social structure and the changes within the same.

**Political economy of resource entitlement and making of hunger in a resource rich region in India**

*Bhubaneswar Sabar (Centre for Multidisciplinary Development Research)*

This paper illustrates how the political economy of resources distribution and entitlement in Kalahandi district of Orissa, India has widen the vulnerability of local people despite affluent of resources. It urges for the proper governance of existing resources to avoid such vulnerability.

### **Role of governance and development in changing landscapes: a study of Lucknow's tourism**

*Suyash Yadav (Institute of Tourism Studies, Lucknow University, Lucknow (Uttar Pradesh))*

Role of governance and development in changing landscapes: a study of Lucknow's tourism.

### **Gender and development: changing dimensions in contemporary Indian society**

*Prafulla nath (Assam University)*

The paper aims to look different dimensions development and governance in contemporary Indian society. It also seeks to see the gender question embodied in governance and development.

### **Clamour for social justice: development, displacement and climate change amid poverty**

*Sidhananda Pradhan (Jawaharlal Nehru University, New Delhi)*

The state of affairs of marginalized sections of society and communities like an indigenous Tribes and Dalits are in the vulnerable conditions since the time immemorial according to the view of social justice in the period of climate change and during the so-called process of development.

## **P018 East Asian anthropology/anthropologies (EAAA panel)**

*Convenors: Gordon Mathews (The Chinese University of Hong Kong)*

*Discussant: Shinji Yamashita*

*Convention Hall A: Sat 17th May, 13:30-15:00, 15:30-17:00*

Different societies in East Asia have vastly different recent historical trajectories, against a backdrop of cultural similarity, and very different political, social and economic outlooks. How does this similarity/difference play out within contemporary anthropologies? What are the different anthropological currents apparent within Japan, Korea, China, Taiwan, and Hong Kong today? Will these different currents ever come together to form a common "East Asian Anthropology," an anthropology that can counter dominant Anglo-American anthropology, as the world's center of economic gravity is shifting from America to East Asia? Or is this impossible, given national and anthropological differences that appear irreconcilable? In this panel, different paper presenters based in five East Asian societies present a portrait of the main contemporary currents of anthropology within their home societies, and offer informed speculation as to whether a unified "East Asian Anthropology" might ever become a reality, or rather will always remain a chimera. This is a panel representing the East Asian Anthropological Association.

### **National and regional anthropologies: a sociology of knowledge**

*Eyal Ben-Ari (Kinneret College on the Sea of Galilee)*

This conceptual paper charts out the sociology of anthropological knowledge in order to understand the limits and potentials of an East Asian anthropology. Key words: global linguistic academic communities, academic modes of production.

### **Chinese anthropology or anthropologies in China?**

*Naran Bilik (Fudan University)*

There are three different types of anthropology that exist in China due to three different kinds of languages used by anthropologists. An overlapping consensus can be reached through semiotic negotiation.

### **Reconsidering the positioning of a "Taiwanese" anthropologist of China**

*Ju-chen Chen (The Chinese University of Hong Kong)*

This paper starts from comparing the currents of anthropology in Taiwan, China and Hong Kong and how they have been shaped by Euro-American and other anthropological traditions. The aim is to explore the possibility to study cultures from perspectives beyond the dominant Euro-American anthropology.

**The development of Taiwan anthropology: an ethical perspective**

*Shao-hua Liu (Academia Sinica)*

This paper reviews the development and formation of anthropological ethics against general social change and further explains the particularities of Taiwan anthropology in various times.

**Japan within/without East Asia: experimenting with alterity and inclusion**

*Gergely Mohacsi (Osaka University)*

How might the relations between East Asia and Japan be reconsidered as an open, ethnographic question? This paper will argue against “East Asia” as a cultural unity or a fragmented illusion. Instead, it will look at the propensity of artefacts in order to engage with a pragmatics of scaling.

**From the realm of desire to the realm of formlessness: how anthropological meetings represent East Asia**

*Lei Zhou (Oriental Danology Institute)*

Based on academic conferences participated by the author during 2009-2013, this paper intends to pontificate some cognitive schemata shared by anthropological conference-attenders.

**What anthropologists can do as East Asia in a globalized world**

*Ke Fan (Nanjing University)*

This paper argues globalization has changed the world so changed anthropology. This paper addresses points emphasizing challenges EA society has been facing, so to call for practice of an engaging anthropology.

**Why there may never be an East Asian anthropology**

*Gordon Mathews (The Chinese University of Hong Kong)*

Intellectually there should be a common East Asian anthropology: practically, unending political discord and linguistic differences makes the emergence of an East Asian anthropology unlikely. This is tragic, because East Asia should shape the world intellectually as it now does economically.

**P019 Women’s empowerment, development and quality of life**

*Convenors: Sameera Maiti (University of Lucknow)*

*Discussant: Swati Akshay Sachdeva*

**Room 202: Thu 15th May, 15:30-17:00, 17:30-19:00, 19:30-21:00**

Just as beauty is not an area of reality but its aspect, so too is quality in relation to life. This is further asserted by the WHO which defines Quality of Life as “an individual’s perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person’s physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment.”

These statements indicate the importance and far reaching effects of QoL on an individual. The principles of humanity, equality and justice assume that individuals are entitled to enjoy and improve their existing QoL. But such uniformity of opportunity does not exist and that is why one speaks of ‘empowering’ the weaker sections and developing special policies to bring them at an equal footing with the national mainstream. Empowerment attempts to make a person ‘powerful’ enough to take one’s own decisions and lead a life of equality and respect. Further, in seeking ‘development’ we seek happiness and better quality of life. Thus, the three concepts, viz., empowerment, QoL and development are closely interrelated and panel proposes to bring this interrelation in the context of women, for whom it is universally accepted fact that although they contribute equally in the society’s activities, their role and contributions are hardly ever recognised or acknowledged.

### **Implications of tourism as a livelihood strategy to Chinese rural women's well-being**

*Yixiao Xiang (Shandong Univeristy); Dong Isbister (University of Wisconsin-Platteville)*

This proposed study argues that in the context of urbanization, land loss, and land use regulations for the rural area in China, serving tourism as an alternative livelihood strategy has reshaped the rural women's life in terms of enhancing their well-being economically, socially, and psychologically.

### **Study on "gendered membership" in China's new urbanisation reform: an interpretative framework with a feminist perspective**

*Xiaoli Wang (Tsinghua University); Chao Zhang (Tsinghua University)*

With a feminist perspective, in the public administration domain, this paper constructs an interpretative framework of "gendered membership".

### **Toward gender mainstreaming in emergency and reconstruction issue for women's empowerment**

*Yoko Fujikake (Yokohama National University)*

In emergency and reconstruction aid and in the field of BOP (Base of the pyramid) business ventures, aid insufficient attention is still being paid to gender considerations. For women's empowerment, it is also necessary to consider gender mainstreaming in these issue.

### **Narratives of Himalayan annies: In my next life I want to be reborn a man**

*Swati Akshay Sachdeva (Sikkim University); Winnie Bothe (Lund University)*

This research looks into how processes of traditionalizing Buddhism affects gender stigmatization within the monastic world in the Himalayan region. Concretely, it investigates the religious space for annies to take on a role as religious practitioners as well as position in the monastic hierarchy.

### **Hand embroidery as a tool of empowering rural women of Punjab**

*Shalina Mehta (Panjab University Chandigarh); Anu H Gupta (Panjab University)*

This paper aims at presenting the confidence in women's voice when she gains economic independence through many skill-based activities of hers which are a source of income generation.

### **Concession in stamp duty including registration charges to women property buyers: a tool for empowerment (a case study of Uttar Pradesh)**

*Saroj Arora (LBS National Academy of Administration, Mussoorie)*

Women constitute half of the world's population and produce between 60 to 80 per cent of the food in developing countries but they are frequently denied the right to own and inherit property.

### **Understanding learning disability: maternal empowerment**

*Richa Chowdhary (University of Delhi)*

This paper will focus on those dimensions of women's life which are related to a learning disability of their children. How to cope up to lead to extend empowerment within themselves towards the need. An understanding of this problem is a must, so that they can live their life as normal as others.

### **Women's empowerment through human resource management**

*Diwakar Singh Rajput (H S Gour Central University India)*

Keywords: Women's Empowerment, Human Resource, Education, Vocational Training, Human Rights, Social Awareness, Rural and Tribal Livelihood, Women Entrepreneurship, Community Development through Polytechnic (CDTP), Self Help Group (SHG), Sustainable Rural Development

### **Changing scenario of women's empowerment and political awareness among the Gond tribe**

*Bhawna Bhawna (Mahila Mahavidyalaya P.G. College, Kidwai Nagar Kanpur)*

We are on the threshold of the 21st century; India has witnessed a drastic change in women's empowerment. However Indian women have to go a long way in attaining gender equality and justice. For the survival of democratic policies, the participation and political awareness of women is essential.

## **P020 Future(s) with/of the human body**

*Convenors: Jeanette Edwards (University of Manchester); Lic.Phil.Hist Shirin Garmaroudi Naef (University of Zurich)*

*Chair: Marilyn Strathern (University of Cambridge)*

*Hall 3: Thu 15th May, 13:30-15:00, 15:30-17:00*

The theme of the joint IUAES/JASCA conference provides a timely opportunity to explore, anthropologically, the present and future of the human body. We are interested in technologies of bodily enhancement and their social reverberations: in elective biomedical and biotechnological interventions on human bodies which may rely, experimentally, on the bodies of non-human animals. Such interventions include, but are not confined to, assisted reproductive technologies, plastic/cosmetic surgery, performance enhancing drugs and anti-ageing interventions. Such interventions are often couched in the promises of 'more' and 'better': more beautiful, more fulfilled, more intelligent, faster, better memory, better life and so on: more, that is, than is required for the maintenance of individual health and human flourishing. However, it is not easy to maintain the boundary between therapeutic and 'merely' enhancement technology, and policing such a boundary is both a moral and ethical intervention; as is drawing attention to the way in which the impetus for 'more' and 'better' bodies, human capacities and abilities is growing in a global context where many people have 'not enough' (health care, shelter, security, readily available clean water etc.). We invite papers that present ethnographic examples of technologies of bodily enhancement in the present, as well as reflections on their future trajectories or historical precedents. We also welcome philosophical and theoretical contributions that help us think through concepts such as augmentation and enhancement, as well as the promissory or dystopia of the post or trans-human, or shifting senses of the 'good life' and 'life itself'.

### **A study of the standards of beauty and hair culture in East Asia: a historical analysis of wigs in the Joseon Dynasty**

*Maria Watanabe (Nagoya University)*

This paper describes East Asian hair culture and provides an analysis of standards of beauty. It focuses on hair exports to China and Japan during the Joseon dynasty and examines how hair culture differed in these regions. In so doing the paper raises the role of hair culture in East Asia anthropological research.

### **"The old me, the new me, and the new me again": crafting future selves in online worlds**

*Espen Helgesen (University of Bergen)*

In this paper I explore how children engage in timework as they craft avatars in an online world. I argue that, in giving imagined future selves material form, avatars allow for projections of, as well as experimentation with, the capabilities and limitations of the human body.

### **Somadril and edgework in South Sulawesi**

*Anita Hardon (Amsterdam Institute for Social Science Research, University of Amsterdam)*

This paper describes how in South Sulawesi sex workers use a potent painkiller, which they can buy freely over the counter in pharmacies, to feel confident (and less shame) when approaching clients. They use large quantities, and pool resources to buy the desirable drug.

### **Technologies of cloning and our human future: a Shia theological perspective**

*Lic.Phil.Hist Shirin Garmaroudi Naef (University of Zurich)*

The paper will focus on technologies of cloning and their social consequences from the viewpoint of Shia jurisprudence.

### **Living with comatose patients: the process of articulating experiences in a Japanese hospital**

*Goro Yamazaki (Osaka University)*

I explore how medical staffs and families justify their experiences toward comatose patients in a Japanese hospital. I focus on the process under which people 'tell the truth' under conditions of communicative ambiguity.

## **P021 Converging worlds: anthropology and art history (JASCA panel)**

*Convenors: Sachiko Kubota (Kobe University); Howard Morphy (Australian National University)*

*Hall 2: Thu 15th May, 13:30-15:00*

The theme of this symposium is the relationship between the anthropology of art and art history. It is increasingly becoming recognised that in order to understand the place of art in world history an interdisciplinary approach is required. In the late nineteenth century anthropology and art history were closely allied disciplines, emerging out of European interest in the cultures of other places and times. However as the disciplines of art history and anthropology continued to develop their disciplinary identities the dialogue between them became less productive. For much of the twentieth century the focus of anthropology shifted away from material culture.

Art as a research topic began to come back into anthropology in the latter decades of the twentieth century, with the developing interest in meaning and symbolism and then on the aesthetic and sensual dimension of culture. Complementary processes occurred in the domain of art history and had a similar effect of bringing the disciplines more into conversation with one another.

Bringing art objects broadly defined together in the context of a more global comparative anthropological art history can be highly productive, challenging presuppositions that separate people from each other too much in space and time. Broader comparative analyses are likely to produce insights into art across cultures and show commonalities in the ways in which humans beings use aesthetic forms as a means of acting and creating meaning and value.

### **Tommy McRae, an Australian Aboriginal draughtsman**

*Andrew Sayers*

The drawings of the Australian Aboriginal artist Tommy McRae, made between 1864 and 1901, are an excellent case study of the ways in which art historical, cross-cultural, post-colonial and ethnographic interpretations have interacted over the last century. The paper will examine closely the work of this exemplary artist, will analyse its technical and formal properties and the various interpretive frameworks that throw light on the artist's world.

### **Asia through art and anthropology: the artist as cultural translator**

*Fuyubi Nakamura (UBC Museum of Anthropology)*

Asian art is a topic that has rarely been examined by anthropologists. This paper explores the emerging roles of artists as cultural translators by examining the experiences of contemporary artists with connections to Asia who create and show artworks that negotiate diverse cultural contexts.

### **To break a copper: protocol risk, performance art, category paradox**

*Charlotte Townsend-Gault (University of British Columbia)*

Breaking a Kwakwaka'wakw copper enhances the status of its owner while casting aspersions on the status of the fragment's recipient. Artist Chief Beau Dick's unprecedented public enactment before the British Columbia legislature activated regimes of validation from art, ethnography and politics.

### **Closing the distance: technique, expression and meaning in the art of Narritjin Maymuru (2014-1981)**

*Howard Morphy (Australian National University)*

The paper focuses on art by Narritjin Maymuru, a Yolngu from Arnhem Land in Australia. Combining perspectives from anthropology and art history I analyse the representational and expressive techniques he employs, providing insights into how art can be an effective means of communicating cross-culturally.



**P022** **Reconsidering anthropologies of neoliberalism and globalization: historical conjuncture and narratives of rupture (Commission on Global Transformations and Marxian Anthropology)**

*Convenors: Patrick Neveling (University of Bern); George Baca (Dong-A University)*

*Discussant: Claudio Lomnitz*

*Convention Hall A: Thu 15th May, 15:30-17:00, 17:30-19:00, 19:30-21:00*

Capitalism, as its foremost critics have pointed out, is a revolutionary force par excellence. Capital represents powerful social and economic relationships that constantly transform and restructure the built environment as much as relations of production. Despite this obvious insight, contemporary anthropology has been seduced by such tropes as ‘globalization’ and ‘neoliberalism’. Most social scientists and anthropologists invoke these categories in the name of history, taking them to define an entirely new stage of capitalism. An increasing number of scholars in anthropology and history point out, however, that these concepts foster a sense of “novelty” that is premised upon dominant narratives of state power and capital that were created during the “age of development” and “Keynesianism.”

For this panel we invite papers that put theories of globalisation and neoliberalism to test. In what instances are ‘globalisation’ and ‘neoliberalism’ legitimate historical/analytical categories that reflect changes in the global system? In what instances are they legends or mythologies? What can anthropological analysis contribute to revealing the mythical dimension of ‘globalisation’ and ‘neoliberalism’ as cultural categories? What can anthropology say about the ways in which these periodizations lack analytical rigor and thereby dramatize the contemporary as if it is a frightening break with the past?

**Repoliticising the fragmented subjects: “nomadic” and “native” peoples as new myths of (anti-) capitalism**

*Riccardo Ciavolella (CNRS/EHESS); Sabrina Melenotte (EHESS)*

Relying on two different field sites (West Africa and Chiapas), the paper shows how references to alternative political “otherness” such as “native” and “nomadic” peoples can evacuate the issue of both political and economic power and domination, exactly as capitalism does.

**Globalisation and the long durée: capitalist transformations and variegations across time and space**

*Winnie Lem (Trent University)*

Building on several schools of thought in political economy and materialist anthropology, I argue that dynamics of globalisation are better understood as part of the long durée of crisis and change in global capitalism. Research on transnational Chinese migration will illustrate these arguments.

**Neoliberal poverty alleviation and mutation of “the social”: a case of the slum communities in metro Manila, the Philippines**

*Koki Seki (Hiroshima University)*

Focusing on the conditional cash transfer in the Philippines as a poverty alleviation program, this paper will discuss what are the dilemmas and unintended consequences of the regime of neoliberal social policy which relies on the mobilization of community, family, and citizenry.

**“The way of self-governance” in the local politics of neoliberalism: a post-socialist village in Slovakia**

*Yuko Kambara (The University of Kitakyushu)*

The aim of the paper is to analyze adjustments to neoliberal social change in a Slovak village, in order to test the theories of neoliberalism. The author focuses on the feature of the neoliberal system that encourages awareness of self-governance in the local community.



**Discourses of globalization and crisis in South Korea: the democratic transformation of a dictatorship***George Baca (Dong-A University)*

This paper criticizes theories of globalization. I will focus on the way the Korean state used the idea of globalization to create a sense of crisis during the 1990s in order to transform the state following the upheavals of the democracy movement.

**Not so new laborers: Philippine migration and historical political economy***Pauline Gardiner Barber (Dalhousie)*

This paper argues that “neoliberalism” and “globalization” (after Appadurai) have become mystifying tropes in anthropologies of migration. Their analytical relevance will be tested in the case of Philippine migration with reference to Marx’s insights about the volatility of capital and labor.

**Dow shalt not forget Bhopal: contending with capitalism at the 30th anniversary of the world’s worst industrial disaster***Chandana Mathur (National University of Ireland, Maynooth)*

In order to situate the 1984 poisoning of the population of Bhopal, India, by Union Carbide Corporation (now merged with Dow Chemical) within an understanding of the history of capitalist transformation, this paper interrogates the usefulness of terms like ‘globalisation’ or ‘neoliberalism’.

**The flexibility of accumulation before “flexible accumulation”: cornerstones for a post-fictional historical anthropology of the twentieth century capitalist world-system***Patrick Neveling (University of Bern)*

This paper assesses the bad timing of periodisations of world history in anthropology. Alternatively, I outline the changes in the capitalist world-system in the twentieth century with the global spread of export processing zones and special economic zones since the 1940s as my main example.

**What socialism with Chinese characteristics could be: China’s Wenchuan earthquake revelation***Yi Hu*

Chinese socialism is at critical crossroad. The State has deepened privatization and market policies in ways that undermine the hallmarks of socialism. I examine these contradictions based on the Wenchuan earthquake relief project to show how Chinese struggle for values of equity, justice and social cooperation.

**Embedded economies of non-consent: Islamic loans, piety and opposition in Mumbai’s taxi trade***Tarini Bedi (University of Illinois at Chicago)*

Through a focus on hereditary taxi drivers in globalizing Mumbai, this paper explores the ways that labour in the taxi trade resists the shifts wrought by the neo-liberalization of the industry.

**P023 Living with disaster: comparative approaches (JAWS/JASCA joint panel)***Convenors: Brigitte Steger (University of Cambridge); Isao Hayashi (National Museum of Ethnology)**Room 104: Thu 15th May, 15:30-17:00, 17:30-19:00, 19:30-21:00*

Everyday life in the wake of disaster is a topic that has rarely been investigated in depth. This panel proposes that improvised lifestyles in half-destroyed homes, in evacuation shelters or in temporary accommodation, offer powerful challenges to conventional norms and lifestyles.

How do families and communities cope with the stress of sudden dislocation, the deaths of family members, loss of housing and property, and the disruption of communities? How do people organise their lives in shelters? What social structures do they create, and what do they refer to in doing so? What roles does religion

play? What other spiritual or emotional guidance is available and accepted? How do people (re)create a sense of normality? Do they become more open to new ideas, or more conservative? How do they make plans for the future and realise them? What compromises do they make? What are the emotions entailed? And how does all this change over time?

This panel takes a comparative approach. It brings together papers that investigate in detail the questions raised above in specific cases. We aim to identify the cultural differences and similarities in reactions to traumatic stress situations. Our goal is to assess the contribution that anthropologists can make to an understanding of human response to disaster. We hope that contribution may be of value to future disaster relief programmes.

**Sensory worlds of disaster: living with earthquake in rural regions of East Azerbaijan, Iran**

*Asghar Izadi Jeiran (University of Tehran)*

Earthquake develops very huge socio-cultural transformations in which individuals have to experience and form the new way of life. By adopting sensory anthropology, I will address the 2011 earthquake in the rural regions of East Azerbaijan, Iran, through sensory experiences.

**A twenty-year chronicle of emotional impact of disaster from an anthropological perspective: a survivor's story**

*Susanna Hoffman (Hoffman Consulting)*

In a very personal story of living with disaster this paper describes the cascade of emotions that descend upon disaster victims from an anthropologist's insight, horror, grief, love, anger and more. It further addresses the detachment from emotion and the flashbacks that every survivor undergoes.

**Lives of evacuees from the Fukushima nuclear disaster**

*Naoko Horikawa*

This paper presents the lives of evacuees from the Fukushima nuclear disaster. I aim to look at the way in which people cope with relocation by examining narratives of evacuees living in Tokyo and Yamagata. Ethnographic methods will show how their lifestyles have changed.

**Minus to zero: the struggle against radioactivity by the Hippo District Community Center**

*Mutsumi Yamaguchi (Asia University)*

This paper reports on the struggle of the community center in Hippo District to deal with radioactive fallout from the Fukushima Daiichi nuclear power station.

**Anthropological methodology and the post-disaster shelter**

*marie penny (The University of Queensland)*

This paper attempts to comparatively explore the feasibility of applying an anthropological methodology to post-disaster shelter design. By focusing on a number of specific issues, it will test how anthropological processes can better address the gaps inherent in post-disaster shelter design.

**Positive or negative: what makes life in the evacuation shelter positive?**

*Takezawa Shoichiro (National Museum of Ethnology)*

Through a comparison of life of the evacuees in different shelters, we can understand what makes life in some shelters positive and that in others negative.

**The nightmare: troubled sleep in tsunami evacuation shelters in Yamada, northeastern Japan, 2011**

*Brigitte Steger (University of Cambridge)*

The paper explores the sleep of tsunami survivors in shelters in Yamada (NE Japan) in the aftermath of 3.11. It explores the environmental and emotional issues such as shelter regulations and anxiety that made sleep problematic and discusses how people regained or failed to regain restful slumber.

**Resilience of community from disaster: typhoon and house destruction in Okinawa***Takeshi Tamaki (Nara Prefectural University)*

This study examines how typhoons impact on Okinawa, and demonstrates how Okinawan villages had become a countermeasure against disaster. For these purposes, I will argue two main points: house destruction by typhoons and the social relationship accompanied by house building.

**Impact of Cyclone Aila on the livelihoods of the people of Sundarbans, West Bengal***Kalindi Sharma (University of Delhi); PC Joshi (University of Delhi)*

The study on the impact of Cyclone Aila on the livelihood of the people of Sundarbans can be regarded as a crucial step in the anthropological enquiry of disasters. It attempts to understand the lives and coping strategies of people living with disasters.

**Netting a new life, netting a good life? Changes wrought by 3.11 on Miyagi fisheries households, from autonomous individuals to cooperative partners***Alyne Delaney (Aalborg University)*

This paper investigates the changes that took place and the compromises made by fishing families in their efforts to re-build their lives and begin anew after 3.11, showing how their feelings and views of the process changed over time.

**Sharing company: fictive kinship in post-'11 March' Japan***Mitchell W Sedgwick (London School of Economics)*

This paper analyzes trauma experienced 'at a distance', among Japanese managers abroad, 8000 miles from their homes and 'mother factory' in Tohoku, during Japan's March 11 disaster. I examine evidence of fictive kinship with their corporation in mediating their outrageous helplessness.

**Why do sufferers of great earthquake conduct the traditional events under evacuation orders? Lessons from tsunotsuki-bullfighting after the Niigata Chuetsu earthquake***Kyoko Ueda (Tohoku Gakuin University)*

Just after the disasters, two sufferers' communities attempted to save all the livestock left in their homeland illegally and conducted traditional rituals together with them. This paper argues the possibility of the conduction of traditional rituals, which can change the catastrophic state itself.

**P024 Practicing a public anthropology in communities devastated by the East Japan Disaster***Convenors: Shinji Yamashita (Teikyo Heisei University)**Chair: Shinji Yamashita (Teikyo Heisei University), Tom Gill (Meiji Gakuin University)**Discussant: James Roberson (Tokyo Jogakkan College)**Room 104: Fri 16th May, 08:30-10:00, 13:30-15:00*

On March 11, 2011, a mega-earthquake of 9.0 magnitude struck East Japan, followed by a huge tsunami and the Fukushima nuclear power plant meltdown. This was an unprecedented disaster. There were approximately 20,000 fatalities, including missing people, and the damage was estimated at 17 trillion Japanese yen. The members of this panel have been studying the East Japan Disaster since its earliest stages and have already published some urgent ethnographies. But though the disaster was sudden, recovery from it has been a lengthy process. By the end of 2013, there were still about 270,000 evacuees and displaced people, and the local economic situation remained shaky. Relocation from temporary housing to new settlements has proved a protracted, soul-destroying process. In Fukushima, contaminated water has been steadily leaking into the sea, and the nuclear power plant remains in critical condition. Reconstruction is patchy; the future of the devastated communities, opaque. This panel raises methodological, theoretical and practical questions regarding how

anthropologists should engage with the disaster over a longer time span, and what anthropologists can do sustainably in collaborative research projects toward the future. Putting anthropology to work in the public sphere, we hope to practice a public anthropology that contributes to the understanding and solution of contemporary public issues beyond the narrow discipline of anthropology, while collaborating with various actors and organizations involved. The East Japan Disaster is exactly the kind of challenge we have to respond to.

### **Practicing a public anthropology of the East Japan Disaster**

*Shinji Yamashita (Teikyo Heisei University)*

This paper aims to locate a public anthropology within the contemporary discourse on the role and purpose of anthropology. In so doing, the paper intends to offer a framework for this panel stressing the necessity to practice a public anthropology in the contexts of the East Japan Disaster.

### **A methodological consideration for practicing public anthropology: from a case of crossover between academic research and disaster-relief activity in Miyagi prefecture**

*Taichi Uchio (Bunkyo University)*

Human Security Forum (HSF), an NGO created by volunteers of the Human Security Program of the University of Tokyo, has supported disaster-hit people in Miyagi since 2011. Based on the experience as an executive director of HSF, the author argues methodological aspects of public anthropology.

### **Voices from Tohoku: collecting and sharing digital archives of 3.11 oral narratives**

*David Slater (Sophia University)*

Through the collection of one of the largest video oral narrative archives on the 3.11 disaster our university-based team worked with 8 different communities in Tohoku to create community memory and scholarly data.

### **Visualizing culture? A collaborative approach to public anthropology after March 11**

*Shuhei Kimura*

This paper describes an interdisciplinary intervention to create a 'virtual public infrastructure' which would promote discussion among the local people in the process of reconstruction after the tsunami in a small town in Iwate, Japan.

### **Toward an applied disaster anthropology: from reflections on post-disaster recovery local memory recording and intangible cultural heritage projects**

*Hiroki Takakura (Tohoku University)*

This paper argues for an applied disaster anthropology and proposes relevant methods based on the experience of the 3.11 Great East Japan Earthquake. I advocate the use and advantages of applied methods of anthropological management for cultural heritage disaster-risk reduction.

### **Writing against contamination: anthropological analysis of agriculture and research under radioactive threat**

*Kohei Inose (Meiji Gakuin University)*

Focusing on the research about farming methods aimed at reducing the absorption of radiological materials, I explore how people construct counter-practices against nuclear accidents and ask what the public function of ethnographic description is.

### **Social suffering of the population inside and outside Fukushima**

*Yuichi Sekiya (UTokyo)*

According to his field research inside and outside Fukushima since the beginning of 2012, the author will try to figure out what are really happening to the research target people, and what are still necessary for the Japan's public society to support those people.

**Radiation and responsibility: what is the right thing for an anthropologist to do in Fukushima?***Tom Gill (Meiji Gakuin University)*

In areas affected by the Fukushima nuclear disaster, disagreement about the science of radiation, and political issues over relocation and compensation, pose a great challenge to public anthropology even to define the public interest. Then comes the even harder question of how best to serve it.

**P025 The maintenance and consolidation of Malaysian Chinese identities: an anthropological exploration**

*Convenors: Ker Pong Thock (University of Malaya); Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences)*

*Discussant: Lee Kam Hing*

*Room 304: Thu 15th May, 15:30-17:00, 17:30-19:00*

The maintenance of identities of Chinese Overseas in various regions of the world has been a subject of academic study. As a migrant and minority ethnic group who settled down in various countries always encounters the problem of maintaining its identities. However in the case of Malaysian Chinese, they have successfully maintained and consolidated its Chinese identity. Take into account its demographic composition as an ethnic minority group who became the citizen of an ethnic-hegemonic state, Malaysian Chinese have portrayed as a peculiar group of Chinese overseas. The UMNO-Malay controlled ruling regime has initiated a Malay-centric type of nation-building since independence. This state-sanctioned policy of nation-building had failed to dilute the Chineseness of Malaysian Chinese. The success of the Chinese in Malaysia to maintain its resilience in identity is contributed by the robust social capitals of this community. Hence various academic studies on these social capitals are able to provide and elucidate on this important phenomenon.

**Mapping the Hakka diaspora in Malaysia P**

*Kam Hing Lee (University of Malaya)*

The paper traces the early movement and settlement of Hakkas in Malaysia. It represents a first step towards eventually mapping out the world-wide Hakka diaspora.

**Identity and cultural contestation in a plural society: the development of Chinese education in Malaysia**

*Ker Pong Thock (University of Malaya); Yao Sua Tan (Universiti Sains Malaysia)*

Education has been identified by scholars as the main tool for the formation and maintenance of ethnic identity. The Malaysian Chinese portray a peculiar case study in its maintenance of identity.

**Chinese education, identity and its boundary in Malaysia: a study on Chinese independent schools**

*Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Yujun Li (Institute of Urban Development and Environment, Chinese Academy of Social Sciences)*

Education is one of most important factors which impact Chinese ethnic identity and its boundaries in Malaysia.

**Constructing identities through linguistic landscape: a comparison between Chinatown and Little India in Kuala Lumpur**

*Xiaomei Wang (University of Malaya); Supramani Shoniah (University of Malaya); Patricia Nora Riget (University of Malaya)*

This chapter discusses identity construction of Chinese and Indian communities in Malaysia by taking a linguistic landscape approach.

**Perceptions and views of ethnic and cultural identities from the perspectives of Malaysian Chinese teachers**

*Seet Leng Wong (University of Malaya)*

Living in a multiethnic and multicultural society such as Malaysia, the Chinese from different backgrounds and upbringings may have different perceptions of their own identity. This research explores the perceptions and views of different categories of people.

**Spiritual man, legal-rational man: Chinese authorities and leadership in the fishing village of Gertak Sanggul, Penang, Malaysia**

*Ai Boay Tan (Universiti Tunku Abdul Rahman/ University of Malaya)*

This paper is an extension and integration of the concept of “big man” and “charismatic authority”. The aim of the research is to study the role played by the spiritual man and legal rational man in a geographical isolated Chinese fishing village in maintaining Chinese identity.

**Inter-cultural travel and local knowledge: travelogue of China’s writer on Malaya (1915-1955)**

*Hooi See Teoh (University of Malaya)*

This paper intends to introduce and analyzes travelogue of China’s writer on Malaya. It shows that Inter-cultural element in these writing provided new knowledge and educational meaning to both China and overseas Chinese in Malaya, which offering a possible method of writing to the early Mahua literature.

**P026 Indigenous futures and anthropological renewals**

*Convenors: Yoshinobu Ota (Kyushu University)*

*Convention Hall B: Sun 18th May, 08:30-10:00, 10:30-12:00*

This panel is an exploration in anthropological responses to, what James Clifford has termed, the global “indigenous presence,” one of the undeniable historical signs that mark this century. Such issues as repatriating patrimonial objects and human remains, revitalizing disappearing languages, mobilizing collectivities through cultural performances, and struggling for collective rights in liberal democracy have surfaced in many settler-nations whose histories of assimilation are now turning in a multicultural direction. This turning, call it a “decentering of progressive narrative of (Western) modernity,” has refueled in this century a radical yet constructive critique of anthropology.

Some of the questions to be addressed in this panel might include as follows: how is anthropological knowledge renewed, transformed, and rearticulated in the face of “indigenous presence”?; what is a place of anthropological knowledge in indigenous curatorial practices?; how is it possible to denaturalize taken-for-granted notions of modernity and indigeneity?; what are some terms of condition necessary for keeping anthropological knowledge open and non-confrontational?

As anthropologists with field experiences in multiple locations, four panelists reflect on the futures of anthropological practices as they face the “indigenous presence”: Sachiko Kubota (Kobe University) draws from her experience of working among the Australian Aboriginal people, Mitsuho Ikeda (Osaka University) among the Guatemalan Mam Maya people, Yoshinobu Ota (Kyushu University) among the Guatemalan Kaqchikel Maya people, and Koji Yamasaki (Hokkaido University) among the Japanese Ainu people.

**Searching for real “Mam”: political issues on civil and indigenous rights among the Guatemala Mam Maya**

*Mitsuho Ikeda (Osaka University)*

This paper examines the concept of “be indianness” through case study on recent local political debates and conflicts among a Mam Mayan town in Guatemala. To think “be indianness” through their social issue, can be potential for changing their own images.

**Micropolitics of indigeneity and education in Mexico: indigenous professionals making school**

*Rosa Isela Aguilar Montes de Oca (LMU Munich, Germany)*

The ethnography analyses the identity, and educational micropolitics of indigenous intelligentsia in Mexico who did not assimilated to the mestizo. The question is if and how nation-state is made from the margins.

**Indigenous recognition and the social changes in Australia**

*Sachiko Kubota (Kobe University)*

In this paper, social changes concerning Aboriginal people in Australia will be examined. In the future, what does it mean to be 'Indigenous' for them?

**Indigenous presence in articulation: cases from Guatemala, the Ryukyu Islands and Hokkaido, Japan, compared**

*Yoshinobu Ota (Kyushu University)*

A comparative study of how indigenous politics of identity might be viewed in three locations: Guatemala, the Ryukyu Islands, and Hokkaido, Japan.

**The Ainu people and museum, new relationship with cultural anthropology**

*Associate Professor Koji Yamasaki (Hokkaido University)*

In this paper, I pay my attention to the phenomenon at the museum and discuss about the Ainu people and their culture.

**P027 Considering ideas and practices to create “age-friendly communities” (NME panel)**

*Convenors: Nanami Suzuki (National Museum of Ethnology)*

*Discussant: Jason Danely (Rhode Island College), Erika Takahashi (Chiba University), Ender Ricart (University of Chicago), Mari Kagaya (National Museum of Ethnology)*

**Room 201 B: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00**

As the design of an aging society in the 21st century, based on the viewpoint of research on aging that the environment which meets older adults' various hopes and needs leads to the concept of an “age-friendly community” in which diverse people live together, we examine elements indispensable to the community creation in which older adults live in peace and satisfaction.

Challenges of an aging society include those elements where older adults can select a place to live from various options, change the place easily when they need more help to realize their hopes, and use various resources and support networks to enrich their ever changing lives.

However, if we take notice of experiences of people who should either change their living place or move to survive, for example, in a disaster area losing the foundation of a life, or in depopulated villages in which the younger generation are expected to return to take care of the region, it is clear that both older adults and younger people should cooperate to create a community by discovering and sharing cultural resources toward producing a new culture.

The Presentations in this panel will consider the elements that constitute the environment where people of various cultural backgrounds can live satisfactorily together by examining people's ideas and practice to create a new culture by discovering and sharing cultural resources through interaction, rather than excluding or only trying to include newcomers to the existing culture by giving unilateral support.

**Engineering for Humanity: partnering college students with older adults for healthy aging-in-place**

*Caitrin Lynch (Olin College of Engineering)*

Engineering for Humanity is an intergenerational, interdisciplinary (anthropology and engineering) college program in the USA. This paper describes the program's impacts on older adults and examines its lessons for designing and maintaining age-friendly communities.

**A consideration on various means to pursue the well-being of older adults in a Japanese depopulated community: a case study of the 2004 earthquake stricken area in Niigata Prefecture's Chuetsu region**

*Yoko Taniguchi*

This paper examines the particular case of the depopulated and aging community which was stricken by the magnitude 7 earthquake in 2004. Analyzing the older adults' narratives, I will discuss the way in which they create various activities for pursuit of well-being to continue living in the community.

**Transforming geographic disadvantage: how Ojika islanders turn their hardships around**

*Chikako Yamada (University of Nagasaki)*

In this paper, I examine islanders' sense of comfort by focusing on how they are managing such challenges as population graying, depopulation, and governmental reforms in island communities in Nagasaki, Japan.

**The role of cultural institutions in creating age-friendly society: the comparative study of Polish and Japanese societies**

*Jacek Splisgart (Institute of Archeology and Ethnology, University of Gdansk)*

In my speech I will try to point out the similarities and differences between Poland and Japan and indicate the model of co-existence of many generations in post-modern society and show which cultural institutions create a new reality in an aging society.

**Ginkgo Hand-in-Hand Station (GS): consideration of future elder daycare center in community due to volunteer service feedback**

*Xinyan Chi (Nanjing Normal University)*

GS brings a new development model between socialization and traditional family elder service. It features with functions of day-care for elders and night-post for volunteers, which constructs circulation of "I serve for others' parents and others for my parents" and realization of elder service for free.

**The role of meals in creating age-friendly communities for the American and Japanese elderly**

*Mariko Fujita-Sano (Hiroshima University)*

Access to meals becomes difficult as health and mobility decline, especially for the elderly living alone. Based on field research conducted in America and Japan, this paper examines various innovative methods by which meal provision can create age-friendly communities.

**Age-friendly community and cultural resources: considering the experience of care workers in a private sector elderly care institution that experienced the Great East Japan Earthquake**

*Nanami Suzuki (National Museum of Ethnology)*

This presentation considers valid cultural resources and the issues involved in creating an age-friendly community, based on the ethnographic fieldwork as well as interviews and discussion with care workers of an elderly care institution that experienced the Great East Japan Earthquake of 2011.

**Preparing for a "happy ending": debates on end-of-life treatment and the well-dying movement in South Korea**

*Hyunsoo Hong (The Institute of Medical Science, The University of Tokyo.)*

In this presentation, I will elucidate how elderly Koreans define and encounter death by examining current debates on end-of-life treatment and the nationwide "well-dying" movement.



### **Designing a “coupling” internship program for age-friendly communities: in search of new standards for global leaders**

*Kuniko Fujiwara (Osaka University)*

This study examines the qualities and depositions necessary to navigate this globalizing world, and to channel these characteristics into the global age-friendly world, based on the case study of three internship programs of Osaka University organized in Indonesia, Vietnam, and Thailand in 2013.

## **P028 Development, displacement and poverty in the context of social justice**

*Convenors: Iswar Chandra Naik (KIIT University); Dwiti Vikramaditya (KISS/ UN)*

*Hall 1: Thu 15th May, 13:30-15:00, 15:30-17:00*

The dominant model of development once hailed as the panacea for all human crises, is now questioned on the grounds of ecological costs and goes against the very notion of development. This development model operates on the principle of ‘optimum utilization’ of natural resources. This has far reaching consequences for the people who are still dependent on nature for their survival. In India, due to its peculiar socio-historical conditions, the over-utilization of natural resources proves beneficial only to a small group of people. The developmental goals are fulfilled by diverting the resources away from the survival needs of the majority. While the benefits from development are shared by a privileged few, as a repercussion it will cost the life of the poor, the marginalized and the humanity. The misutilization and depletion of the natural resource base result in the further impoverishment of these people. These unequal rewards from development are mediated through the state, the ultimate source of power.

Specifically in India severe environmental destruction is being caused by industries and big dams in the name of development. Development projects in the present era for e.g. Industries, Dams and Mining have been physically displaced million of forest dwellers, tribal, dalits and peasants in India, since independence, have thrown out from their habitat reducing them not only houses but without food and occupation as well.

### **Intervention, identity and marginality: ethnography of the Lodha**

*Proggya Ghatak (NISWASS)*

A process of retribalization and revivalism has sprung-up in the country at different times. The acculturated tribal have aspirations to come to the mainstream for upholding their dignity and identity,

### **Custodians of Muslim identity: Islam, state, and the ulama in Bangladesh**

*Humayun Kabir (Hiroshima Jogakuin University)*

This paper addresses the madrasa custodians’—the Islamic scholars (ulama) indistinguishable primarily for their scholarly tradition in seminary-types Islamic schools—religio-political activism and discourses on the imaginaries and boundaries of being Muslim in Bangladesh.

### **Development and displacement: locating women in resettlement process in India**

*Sheetal Agarwal (University of Delhi)*

Dislocation due to displacement has an irreversible impact on the lives of those displaced and Women are the worst victims of this dislocation. I hope to explore how displacement impacts women differently.

**Performing culture in the politics of space: an analysis of development discourse in post-Independence Timor-Leste**

*Tomoaki Kanamaru (Indonesia Research Institute Japan)*

In post-independence Timor-Leste, an emergence of local elites has been accompanied by not only a call for local dispute mediation but also compensation schemes for veterans. A case analysis for this thesis may suggest an interdependent relationship between territorialisation and ethno-territorialisation.

**Displacement, resettlement and rehabilitation: Tata project unit, Kalinganagar, Odisha, India**

*Tushar Kanti Senapati (Kalinga Institute of Social Sciences)*

This paper critically examines and analyses the displacement process, socio-cultural aspects, economic issues, impoverishment risks and steps taken to overcome those due to displacement caused by the Tata Steel Kalinganagar unit in Odisha.

**Gender equity and girl child in India in the context of social justice**

*Krupasindhu Nayak (Kalinga Institute of Social Sciences)*

India is primarily a patriarchal society. Within the national culture there exist a “son syndrome” which entails giving preference for sons over daughters and placing a greater value on the male child as compared to the female child.

**Pushing the poor into further poverty: mega dam project, displacement and marginalisation of the indigenous project affected peoples (PAPS)**

*Nibedita Nath (KIIT University)*

The present paper is a part of the study conducted on the multiple effects of Upper Indravati Hydro Electric Project (hereafter UIHEP).

**The first huge domestic and developmental refugees in Japan: social suffering out of Fukushima**

*Takuya Tsujiuchi (Waseda University); Yasushi Kikuchi (United Nations University); Marisa Tsuchida (Tokyo Women's Medical University)*

The Fukushima nuclear disaster in Japan in 2011 generated huge domestic refugees. This man-made disaster shows a victim of the socio-economic development. How various large-scale social forces were translated into personal trauma and suffering is discussed.

**Development, displacement and poverty in Odisha, India**

*Iswar Chandra Naik (KIIT University)*

Development, displacement and poverty in Odisha, India against the establishment of mining industry and dams in India revolve around Jal, Jamin and Jangal (water land, and forests). These natural resources are the only source of the livelihood of the indigenous people of India.

**Liberation war of Bangladesh and the secularism principle in the 1972 Constitution**

*Masahiko Togawa (Hiroshima University)*

This paper analyses the background of the secularism principle being inserted into the Constitution of Bangladesh, enacted in 1972, through analysing the political relationship between the provisional government of Bangladesh and the Indian government during the liberation war period.

## **P029 The individual in anthropology: a future paradigm in anthropology?**

*Convenors: Isabelle Jabirot (Université Nanterre Paris Ouest la Défense); Jan Patrick Heiss (University of Zurich)*

**Room 301 B: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00**

Anthropological research rests on the anthropologist's interactions with individual persons. Similarly, research findings presuppose the existence of individuals. Yet, as the anthropologist's major focus usually lies on society and/or culture, the individuals somehow disappear from the foreground of anthropological studies. They rather serve to exemplify general patterns, serve to provide anecdotes or figure prominently in field-tales. In these accounts, they are rather reduced to some selected aspects of their lives and personalities. Despite some attention paid to individuals in anthropology (Des Chêne 1998, Piette 2011, Rapport 1997, Lahire 2004, Miller 2009, Massard-Vicent et al 2011, Heiss 2011), the theme of the individual thus seems to be far from being exhausted and to deserve to be explored better. This panel wants to provide a forum for these efforts.

Contributions from any geographical area, any sub-field of anthropology or any theoretical approaches are welcome. The papers may address theoretical or epistemological questions, deal with methodological issues or present empirical research results. They might, for instance, deal with everyday life, life-histories, the relationship between individual and society, forms of existence, ontology or phenomenography, etc. However, contributors are also invited to explore if their research results might contribute to the question of what a proper conception of individuals for anthropology might be. Taking up the conference theme, we would also like to invite the contributors to explore what an anthropology of individuals might have to offer for other themes or fields in anthropology.

### **Interpersonal relationships and possibilities of understanding in the field**

*Sara Merdian (Albert-Ludwigs-University Freiburg)*

In the Turkish Muslim context communication between researcher and informants are shaped by the negative views the media distribute about Muslims. This complicates research with Muslims on a personal level.

### **Individuals in the anthropology of Japan**

*Lynne Nakano (The Chinese University of Hong Kong)*

This paper explores the treatment of individuals in the anthropology of Japan, and considers the future of individuals in Japan anthropology. This paper considers examples in which individuals were successfully integrated into anthropological writing about Japan.

### **Auto-anthropology as an anthropology of the individual: a proposal**

*Ichiro Numazaki*

This paper proposes "auto-anthropology" as a viable method of studying the individual anthropologically. I shall examine several autobiographical studies by anthropologists and argue that anthropologically informed personal stories make a genuine contribution to the anthropology of the individual.

### **Visible and invisible beings among individuals to the everyday life (Chefchaouen, Rif Westerner - Morocco)**

*Isabelle Jabirot (Université Nanterre Paris Ouest la Défense)*

This communication is a methodological and theoretical reflection on the question of the existence of the visibles and invisibles beings based on daily individual follow-up.

### **Character driven ethnographic film in the study of social persons in urban Cameroon**

*Trond Waage (University of Tromsø)*

Character driven ethnographic filmmaking in concrete social situations is argued for as a strategy grasping processes of identity management in urban Cameroon. The collaborative aspect of filmmaking joined with living images concreteness, opens for a dynamic sensorial urban anthropology.

**The study of individuals and the interaction of social fields**

*Jan Patrick Heiss (University of Zurich)*

I argue that a study of individuals is needed if we try to understand how different social fields (e.g. religion + economic behaviour) interact. I apply this idea to a Hausa peasant's life and the relations his life has to the structures of peasant societies and to the local variety of Islam.

**Taking instituted desires seriously: toward an anthropology of individual**

*Heung Wah Wong (The University of Hong Kong); Hoi Yan Yau (University of Tsukuba)*

This paper examines how individual Hong Kong women develop a unique relation with Boy Love Comics, a special genre of Japanese comics. We shall show how individual Hong Kong women's desires made them identify with Boy Love Comics in a unique fashion.

**The “dividual” in anthropology: Lateral development of “personhood”**

*Yoko Taguchi (Kyoto University/JSPS); Moe Nakazora (Japan Society for the Promotion of Sciences/Kyoto University)*

This paper explores “dividual” personhood, focusing on Indian and Melanesian anthropology. While the concept of dividual is considered the counterpart of the Western bounded individual, this paper examines the development of the idea through a comparison of two non-Western conceptual areas.

**P030 The future of class**

*Convenors: Hadas Weiss (Helsinki Collegium for Advanced Studies); Katariina Mäkinen (University of Helsinki)*

*Hall 1: Fri 16th May, 13:30-15:00, 15:30-17:00*

The issue of social class has long dominated both national and global struggles and divisions. In recent decades, however, the opposition between labor and capital has moved backstage, substituted with identity politics and more gradient forms of stratification. Yet far from being defused, class conflict retains its significance. Indeed, all of the categories that anthropologists think with – whether race, gender, ethnicity, nationality, religion, or culture – are shot through with class tensions. Just as class is suppressed in discourse, it reasserts itself as a praxis that anticipates the policies and disciplines of the future. Our aim in this panel is to contend with questions of class and class formation directly, and untangle class links and intersections from other contemporary phenomena. We wish to foreground class-based social inequalities; unveil class-motivated exclusions; and construe the meanings of class-specific distinctions that permeate social practices and policies, such as prestige, security, and respectability. Our perspective is both conceptual and ethnographic, and considers local and transnational case-studies that include the working class, the middle class, and the underclass. We spotlight the class aspects of immigration, care-work, marginality, and financialization; and welcome papers that offer unique insights from a range of other ethnographic projects in which class is an active category.

**Class in post-socialism: contradictions in (non)-use**

*Michał Buchowski (Adam Mickiewicz University)*

Class as a notion has been practically abandoned in post-communist countries. Reasons for this intellectual trajectory are identified. Ethnographic examples from Poland show that the reigning interpretive culturalism is misleading and that the idea of class has actually been used in regulating social order.

### **The post-communist ghetto and underclass formations in Romania: (re)producing marginality and strategies of survival among Roma**

*Sorin Gog (Babes-Bolyai University)*

My paper focuses on an anthropological investigation of the relationship between the post-communist Roma ghetto formation and the institutionalization of a neo-liberal logic and it analyzes the strategies of survival employed by the Roma to deal with increasing marginalization and exclusion.

### **Classed landscapes of care and belonging: guardianships of unaccompanied minors**

*Katrien De Graeve (Helsinki University)*

Drawing on ethnographic interviews with guardians of unaccompanied minor foreigners in Belgium, this paper investigates the classed and raced inequalities and the way middle-class values are played out in the care relations between guardians and unaccompanied minor foreigners.

### **Respectability and value: questions of class in the anti-immigration debate**

*Katariina Mäkinen (University of Helsinki)*

The aim of this paper is to advance critical perspectives on contemporary racism and nationalism by focusing explicitly on questions of class in the Finnish anti-immigration debate. In particular the paper looks at how conceptions of respectable citizenship and economic value are combined within the debate.

### **Indigenous Australians and middle classness**

*Julie Lahn (Australian National University)*

This paper considers Indigenous Australian debates concerning 'middle classness' within broader discussions concerning Aboriginal culture and identity and social mobility.

### **Financialization and the middle class**

*Hadas Weiss (Helsinki Collegium for Advanced Studies)*

Financialization, with its erosion of contractually-secured incomes, lays bare the ideological foundations of the middle class as eliciting investments that are excessive in terms of consumption.

### **Fluidity of class-consciousness: self as the 'other' of affluent**

*Manas Kumar Chowdhury (Jahangirnagar University)*

This paper would explore the conceptual challenges of the classical concept of class-consciousness where the everyday middleclass lifestyle propagates and promotes an acute sense of lacking in resources or unfulfilling desire.

## **P031 Nationalism in fiction and poetry: South Asia in conversation with the world**

*Convenors: Mallika Shakya (South Asian University, Delhi)*

*Room 102b: Thu 15th May, 17:30-19:00*

Although today's familiar national emblems date only as far as half a century, the kitsch of nationalism now glosses over centuries old sensibilities of pan-national and trans-national affinities in many parts of the world. The fixity of boundary that the nation-state requires and its coercive definition of the normalcy of citizenship cannot cope with nomads and rebels. Today's social science discourse on nationalism lacks the stamina or vocabulary to express the pain and suffering of those pushed aside as 'others.'

This panel will bring together papers that read alternative nationalisms in popular fiction and poetry. For example, in writing about new nation Bangladesh, prominent South Asian poet Faiz Ahmed Faiz echoed what Nobel Laureate Rabindranath Tagore had said an entire century ago that exclusionary nationalism interrupts the South Asian way of thinking and being. Early pan-Africanists Franz Fanon and W.E.B. Dubois have penned fiction and poetry contesting colonial nationalism. Closer to Europe, James Joyce's *Ulysses* depicted Cyclop as a 'one-eyed' nationalism that needed slaying for humanism to prevail. Can literary genres offer the corpus necessary for anthropologists to explore alternative views on nationalism?

This panel invites critical readings of fiction and poetry scrutinizing nation-states for their histories of exclusion. What have poetry and fictions been saying about a transborder way of life, and ideological, economic or social nomadisms that have roots deeper than modern nationalism? How are pre-nation memories reconciled within nationalist discourses? What kinds of alternative imaginations populate literary genres? How can anthropology borrow from these imaginations?

**From Lamhaa to Harud: cultural memories against nationalism in Kashmir**

*Toru Tak*

This paper examines the possibilities of Kashmiri cultural memories (explored in the film *Harud* and many Kashmiri writings) for anthropological studies to look beyond the political nationalisms that inevitably entrench conflict zones like Kashmir.

**Uncertain nation, uncertain stories: anthropology, fiction and a displaced Kashmiri community**

*Ankur Datta (South Asian University)*

This paper examines how anthropological research and contemporary fiction of displaced Kashmiri Pandits in Kashmir challenge the dominant narrative of forced migration in India. Anthropologists and fiction writers are attuned to the uncertainty of forced migrant experiences, unlike nation-states.

**Belonging and borders in Nepali novels**

*Mallika Shakya (South Asian University, Delhi)*

I propose to read a selected body of novels penned by BP Koirala and Parijaat – two leading political and literary figures of twentieth century Nepal – in trying to understand the everyday aspects of belonging and borders.

**The crafting of a nation: Cape Verde and the Claridade literary movement**

*Juliana Braz Dias (University of Brasilia)*

Alternative ideas on what it means to be Cape Verdean have co-existed over time, placing the archipelago in multiple regional contexts. In this paper I analyse nationalist discourses produced by the members of *Claridade*, a movement that wielded great impact on the literary scene in Cape Verde.

**P032 Transnational migration, kinship and relatedness**

*Convenors: Victor Hugo Martins Kebbe Silva (Federal University of São Carlos (UFSCar))*

*Room 101b: Thu 15th May, 17:30-19:00, 19:30-21:00*

The migratory phenomenon brings unprecedented issues for the Social Sciences. Notions of territoriality, nation-state, race, ethnicity and identity are analytical categories particularly sensitive when confronted by the intense movement of people across the globe, especially family and kinship. Within this perspective of transnational migration and to confront the distance, we face the transformation and even the emergence of new family arrangements, bringing new issues to think Kinship in Anthropological Theory. The purpose of this panel is to discuss precisely those displacements, kinship and the ways on how this family arrangements are constructed in this transnational context, adopting Janet Carsten's key concept of "relatedness" as a new way to address the issue. Considering the historical migration that already lasted more than 105 years, this panel

discusses the relations between Brazil and Japan, analyzing the challenges that arise for the notions of Japanese family and kinship.

### **The Japanese/Okinawans family in Brazil**

*Nádia Fujiko Luna Kubota (Federal University of São Carlos)*

This paper investigates how is the construction of Okinawan kinship and the constitution of such families in the city of Campo Grande. The research will focus on people / families that make up the associations in the Okinawan city.

### **The concept of Ki: some theoretical considerations regarding the Japanese spirit**

*Gil Vicente (UFSCAR)*

This project analyses the meaning and processes of Japanese Ki in Japanese martial arts, or how to make kinship – or relatedness – between Japanese and non-Japanese by ways of martial arts.

### **Some considerations on the relationship between migration and kinship**

*Igor Machado (Federal University of São Carlos)*

Kinship is one of the most significant dimensions of the relationships involving migration: it establishes complex networks and complex networks are also created as kinship. We see a complex intertwining of movement and kinship. We intend to explore some of these overlapping processes.

### **Nationality and descent in legal problems over Japanese migration**

*Chie Ishida (Japan Society for the Promotion of Science)*

This paper examines how the concept of descent appears in the national society overlapping with the concepts of nationality and ethnicity, by considering the problems in Japanese law concerning the citizenship of the people of Japanese descent born abroad in the history of Japanese migration.

### **New generation: Okinawan Brazilian women becoming wives and mother in the 21st century**

*Lais Miwa Higa (University of Sao Paulo)*

This paper investigates some testimonies of Okinawan Brazilian women and their marriages as a way to understand Okinawan Brazilian community.

### **Land, kinship and migratory experience: elements for understanding the nikkey rural way of life**

*Aline Hasegawa (UFABC)*

Through the work with the memories of Japanese immigrants and their descendants in Brazil, this study characterized the importance of land in the constitution of the nikkey rural way of life. The results of this research point to the need for a combination of kinship, land and immigration experience to understanding the complexity of this way of life.

### **When the dead call - kinship, religion and Immigration seen in the practices of the Yuta in Brazil**

*Victor Hugo Martins Kebbe Silva (Federal University of São Carlos (UFSCar))*

The aim of this research is to analyze the practices of the Yuta – mediums who acts in Okinawa, Japan and Brazil – among the families of Okinawan descendants in São Paulo, Brazil, focusing to comprehend the ways in which Okinawan tradition and kinship are conceived and resignified within this complex relationship between Japanese immigration, kinship and religiousness.

## **P033 Medical anthropology into the future: aspirations and challenges (Commission on Medical Anthropology and Epidemiology)**

*Convenors: Saša Missoni (Institute for Anthropological Research); Pavao Rudan (Antropological Center of the Croatian Academy of Sciences and Arts); Morana Jarec (Institute for Anthropological Research)*

*Chair: Linda Whiteford*

*Discussant: Rosario Calderon*

*Room 301 B: Sun 18th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

As a sub-discipline of anthropology, medical anthropology has been developing at an impressive tempo over the past five decades. This is evidenced by the number of scientists worldwide who identify themselves as medical anthropologists, by the growth of universities that offer a specialization in medical anthropology, by the number of journals in which medical anthropology research is published, by the visibility of medical anthropologists working on critical health issues, and by any number of other indicators. This panel invites anthropologists from various specializations—such as sociocultural anthropology and biological anthropology—to consider how medical anthropology will continue to develop into the future. What are some worthy aspirations for the sub-discipline? How can medical anthropology further advance with positive impacts on human society? What kinds of collaborations within medical anthropology and between medical anthropology other disciplines will lead to a better understanding of the human condition and to improvements in health?

### **Medical anthropology and epidemiology in the context of current holistic approach to population structure analyses**

*Pavao Rudan (Antropological Center of the Croatian Academy of Sciences and Arts)*

Elaboration of ideas about the topics of medical anthropology and epidemiology. Through biomedical and sociocultural approach we try to find connections of biosocial construction with elaborated concepts of population structure analyses and possible applications in the domain of genetic epidemiology.

### **Multivariate analyses of dietary-related patterns as an improvement of methodological tools in medical anthropology**

*Saša Missoni (Institute for Anthropological Research); Olgica Martinis (Education and Teacher Training Agency); Josko Sindik*

Analyzing dietary habits is often reduced to consideration of daily intakes or food frequency. Holistic interdisciplinary approach can improve the inclusion of other nutrition-related variables, such as health locus of control and beliefs about education on nutrition, using multivariate methodology.

### **Medical anthropology of medicine or medical anthropology for medicine? Challenges of a medical anthropologist collaborating with medical professionals of cardiovascular diseases**

*Isono Maho (Waseda University)*

This presentation queries two issues. First, whether medical anthropology should be the discipline of the study of medicine or the study for medicine, and second, how to bridge the gap between medical and anthropological knowledge in terms of theories and methods.

### **Health service transitions among Chinese, Hmong, Lahu and Northern Thai in an era of universal health insurance: ethnoepidemiology and use of traditional and modern health services in North Thailand**

*Peter Kunstadter (Program for HIV Prevention & Treatment)*

Health insurance only partly explains significant ethnic differences in health problems and their causes, and in respondents' use of modern vs. traditional health services as reported by 1327 Chinese, Hmong, Lahu and Northern Thai young adults in a rural area with heavy trans-border migration.



### **The function of Marak Hospital: its medication and service system to patients in a bio-psycho-socio-cultural context**

*Benny Malonda (Faculty of Social and Political Sciences University of Sam Ratulangi Manado Indonesia)*

A state hospital in Indonesia should be based on its health function in a social-mental-physical context to the people. But, its resources of health employee are not in accordance with a modern hospital human function. Even, some of them become legal transgressors.

### **The anthropo-therapy: a system of integrative medicines provides better prospects in India and other countries**

*Udai Pratap Singh (Lucknow University & Asian Institute of Human Science and Development ,Lucknow.)*

Anthropo-therapy is a system of multiple medicines practiced in India and other countries which involves elements of folk, ethnic, complementary and alternative and western medicines in view of providing total healing to the patient.

### **Overweight and obesity in children of 8-9 years in Apulia (southern Italy)**

*Amelia De Lucia; Pancrazio Amato (University of Bari, Italy)*

The study aims to assess overweight and obesity in preadolescent children, in small towns in the provinces of Apulia Region (IT), in order to compare the results with those of the provincial capital city, according to a longitudinal study carried out in Italy and supported by the Ministry of Health.

### **An alternative study on emotion and humanity in terms of ethics and philosophy**

*Kazuhiko Yamamoto (Kyushu University)*

Ancient religious and philosophical discourses which eliminate emotional aspect of humanity were inherited by the western philosophy of Descartes, Kant and Hegel. Our alternative study on humanity which values sensuous and emotional aspects will lead to the clue for solving the mental health issue.

### **Medicinal herbs and modern medicine in Indonesia**

*Rusmin Tumanggog (Faculty of Tarbiyah and Education Uin Jakarta)*

The country of Indonesia has more of some basic floras for medicinal herbs. But, Indonesia is far remained to use the above basic flora to be integrated in modern medicine.

## **P034 Childhood(s) and youth(s) of the future: children as cultural and social resources (Commission on Children, Youth and Childhood)**

*Convenors: Andrea Luithle-Hardenberg (Tuebingen University); Baktygul Tulebaeva (University of Tuebingen) Room 201 A: Sat 17th May, 13:30-15:00, 15:30-17:00*

The IUAES Commission On Children, Youth And Childhood invites all scholars with a focus on childhood studies to contribute to this panel. Starting with the rather universal idea that children are the future of their societies (e.g. that they are cultural and social resources) the panel aims to bring together scholars who present culturally specific variations of this idea – preferably with a special reference to alternative modernities. What kinds of socio-political and ideological conditions/tensions/contradictions determine the assumption that children are resources for the future? Which of these prerequisites contribute in shaping current childhood studies and thus are likely to linger into the future of our subject? The panel also welcomes contributions from scholars whose work critically scrutinizes the assumption that children are valued as cultural and social resources.

**Representations and reflections: Japanese youths as constructors of their own realities in the filmic medium**

*Doan Morgan Vassaf (Rutgers)*

This paper focuses on filmic representations of Japanese children as constructors of their own realities. For the future of anthropological discourse, it is vital to conceptualize children within their culture, for which filmic narratives provide a crucial resource.

**Narratives of displacement: children in displacement conditions constructing agency and reconstructing identities**

*Alba Guerrero (Pontificia Universidad Javeriana -CINDE Bogotá)*

This paper illustrates how children displaced by the armed conflict in Colombia utilized cultural resources to exercise agency and recreate discourses to reject or negotiate displacement as a category of identification and supplanted it with alternative identities.

**Education, ethnic communities, and the cultural politics of childhood in Southwest China**

*Jinting Wu (University of Macau)*

Based on 16 months of ethnographic research in ethnic villages of Southwest China, this paper explores the ways the Miao and Dong people's rich cultural practices encounter and reconfigure the state's functional conception of childhood and educability.

**Academic achievement and social production/reproduction: immigrant youths as sources of upclassing and upward mobility**

*Rupam Saran (Medgar Evers College)*

This study explores how the second-generation Asian Indian students' academic achievement mediates as agent to maintain or improve their family's upper class position in class structure and provide parents of lower socioeconomic status with prestige and economic stability and will accelerate their movement to higher economic social class status.

**Adolescent mind towards advancing technology: an observation**

*Harshdeep Singh Dhanjal (Dr. H.S.Gour University, Sagar, M.P., India)*

With changing conditions in India, the risk factors among adolescents seems to be increasing nowadays making them socially, culturally and academically weak and unfit. There is a need to introduce warning signs for them so that immediate intervention can be taken for the safeguards of the youths.

**Role of education for the prevention and elimination of child labour**

*Mahaveer Jain (Initiatives & Interventions); Suman Pande (Jawahar Navodaya Vidyalaya)*

Prevention and elimination of child labour can be dealt only through education. The Nizamabad District of Andhra Pradesh (India) has shown the way to the whole world how complete eradication of child labour is possible through a hundred percent enrolments of children in school that also increased the socio-economic status of the community.

**Bringing up a child in a Kyrgyz way**

*Baktygul Tulebaeva (University of Tuebingen)*

The way parents bring up their children differs from culture to culture, depending on cultural values. What can parents' "investment" in their children tell us? In this paper I look at local concepts of upbringing among Kyrgyz people and how they are shaped with the change of a society.

## **P035 Migration and urbanization: emerging situation in pluralistic societies (Commission on Urban Anthropology)**

*Convenors: Sumita Chaudhuri (Calcutta University)*

*Hall 2: Fri 16th May, 13:30-15:00*

It is well known that rural to urban migration (rather than natural growth of population) is the prime mover behind the urbanization process. Urbanisation, in the demographic sense, is an increase in the proportion of the urban population to the total population over a period of time. Each such towns and cities along with its outgrowth and also sometimes together with adjoining towns are termed as urban agglomeration.

The pace of urbanization is quite fast in most of the developing countries, including India. Consequent to the rapid pace of urbanization, today there is a growing importance of the large metropolitan cities and the decreasing importance of the small towns. There is an urgent need to examine this trend of urbanization with reference to the cross-cultural situations evolving out of migration.

Again, this movement of the predominantly rural folk to urban, metropolitan centres is an event of economic, socio-psychological and cultural significance. This migration from rural areas to urban centres does not involve merely a movement in physical space but from one form of organization of social life to another, from rural societies to relatively impersonal aggregate of people who are primarily engaged in administrative, commercial and industrial activity. It is to be seen whether people still maintain their distinct cultural traditions after migration or merge with other groups dissolving their own identities in the new urban environment.

### **Urban settings as frameworks for the study of ethnic processes: identities of Montenegrins in Serbian cities after world war II**

*Sasa Nedeljkovic (Faculty of Philosophy)*

I wanted to scrutinize the kind and degree of the influence that urban settings had on the development of ethnicity in Serbia after World War II. As an example to start from I have taken the Montenegrin community in Serbia, which I began studying in 2009.

### **Migration and adaptation: street food vending in India**

*Anjali Kurane (University of Pune); Shilpa Dahake (University of Pune)*

Due to lack of skill or education, the migrants of the cities adopt street food vending as a source of livelihood. The informal food sector encompassing street food vendors is at upsurge in cities of India. This paper comprehends the phenomenon of street food vending in cities of India.

### **Mobile culture in southern China: the struggle of the new generation of migrant workers in their rural-urban migration**

*Xiaoting Sun (School of Journalism, Renmin University of China)*

Chinese migrant workers are in limbo of incapable of returning home or being integrated into new urban life. This paper anthropologically examines how these migrant workers use mobile phones to struggle against this state by maintaining social relationships and reconstructing self-identity.

### **Impact of seasonal migration on scheduled caste women: a study in Bargarh district of West Odisha, India**

*Madan Biswal (Sambalpur University)*

During the lean season there is deficit of household economy which leads to seasonal migration. The SC women may stay back at home as their husband goes to the city to earn livelihood or she may also migrate along with her husband. The women faces problems such as adjustment problems, health hazards, etc.

**Migration and urban India: a study of migrants with reference to North 24 Parganas and Kolkata**

*Samik Roy (West Bengal State University)*

The urban population of India is increasing rapidly, mainly due to an increase in rural to urban migration. Migration is not a new experience in India. The migration process of rural to urban in India started a long time ago, but the recent trend of migration is remarkable.

**Migration: relation with the beggars of Siliguri**

*Saonli Roy (University of North Bengal)*

A group of people attracted toward the attraction of developed city for a better livelihood. Skilled person were getting their job very easily, but unskilled were not. So they have any other option to take some different work as their profession, like begging, servant etc.

**P036 Indigenous knowledge and sustainable development  
(Commission on Indigenous Knowledge and Sustainable  
Development)**

*Convenors: Dorothy Billings (Wichita State University); Viatcheslav Rudnev (Institute of Ethnology and Anthropology)*

*Room 303: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

The position of Ethnological/Cultural Anthropological knowledge in a changing future is depends, in particular, of a situation in Nature – Society relationships. Many Modern problems is a result of disharmony in Nature – Society relationships. Post-industrial society has reached critical boundaries in many parameters in its use of the Nature. Solving this problem depends of using some new models, some changes in policy affecting Human – Nature relationships. The United Nations Conference on Environment and Development (Rio de Janeiro, Brazil, 1992) has declared that it is essential for survival that ways be found to sustainable development that guarantee equal possibilities in using Nature for future generations and for Modern people. Reaching a balance (harmonizing relationships between nature and society), in a long-term perspective, can be achieved through the active use of technologies and practices friendly to nature, and through technologies directed toward cardinal principles of adaptation of Human Life-support activities to local niches which are sometimes modeled in folk/indigenous cultures. These non-industrial societies have survived through fixed unique decisions in traditions of using effective technologies that are friendly to Nature and that guarantee viable human life-support activities in a long-term regime. We hope to discuss the role / value of Indigenous / Folk cultures in solving society's urgent problems in the light of discourse on sustainability.

**Indigenous views of development: in their own words**

*Dorothy Billings (Wichita State University)*

Many people of West Papua have been struggling for independence since 1963. Their homeland has been overpopulated by transmigrants, Indonesian military, loggers, and especially by the American Mining Company, Freeport. This paper reports one attempt to regain control of their land with their own words.

**The survival of cultural traditions in Micronesia**

*Ethel Vesper (Univ. of Phoenix & Univ of the Rockies)*

Micronesia is composed of many individual island cultures. Each island culture is concerned about identifying ways for their cultural traditions to survive pressures coming from the introduction of new technologies.

**Veto and limitation of nature using in a folk culture and problems of minimizing ecological threats***Viatcheslav Rudnev (Institute of Ethnology and Anthropology)*

The problem of the overexploitation of nature by modern society is of special interest to those studying the procedures of veto and limitation in folk cultures. Ethnological data assigned different motives and procedures to activities in the use of nature that were traditionally used.

**The reestablishment of routine cultures in displaced societies***Inga-Lill Aronsson (Uppsala University)*

This paper aims to contribute to the longitudinal studies of DFDR by presenting ethnographic material from the Zimapán resettlement project in Mexico. The data is analyzed through a lens of anthropological and heritage theories. The role of anthropology in contested projects is also discussed.

**Dissolved bitumen as traditional additive in earthen architecture***Annick Jo Elvire Daneels (Institute of Anthropological Research); Yuko Kita; Alfonso Romo de Vivar*

Advanced chemical analysis of archaeological buildings from central Veracruz, Mexico, reveal that the earthen architecture characteristic of the coastal lowlands was probably mixed with dissolved bitumen to make it resistant against the humid tropical climate conditions.

**Cultural poly-variations in the life of Moscow Megacity***Marina Martynova (Institute of Ethnology and Anthropology Russian Academy of Sciences)*

The author will speak about the influence and introduction of new folk cultures and traditions into Moscow community. The paper will also pay attention to the process of social and cultural migrants' integration from the point of view of major Moscow indigenous population.

**Indigenous knowledge in international law***James Phillips (Wichita Indochinese Center)*

International law recognizes that states have a legal obligation to incorporate indigenous knowledge and technologies in providing education and services to indigenous peoples. There is a debate as to the legal basis for ownership or control of indigenous knowledge.

**The impact of moral values on ethical practices in environmental management***Khalid Younis (United Nations)*

Business leaders might have failed to respond to critical environmental issues created by their organization. The lack of environmental knowledge and the race to achieve profitability are among factors that influence leaders' perceptions and preventing them from making ethical decisions.

**Biological diversity and indigenous knowledge: Seediq traditions and the management of wild boars and deer on Taiwan***Scott Simon (University of Ottawa)*

Taiwan's mountains provide an ecological niche to mammals, and to indigenous people who hunt. We explore Seediq hunting practices/knowledge. What knowledge do they possess about mammals? How are norms about hunting encoded into customary law? Can this knowledge contribute to wildlife sustainability?

**Seeds, law and identity: conserving biodiversity***Demetria Stephens; Linda Davis-Stephens (Colby Community College)*

Seeds sustain civilizations. This paper recounts the history of the landrace "Turkey" wheat and a developing model for future seed savers. The paper documents attempts to make a biological open source license to preserve seeds and indigenous knowledge for future generations.

**Indigenous traditions in modern public baths in the cities and towns (mental and physical health, wellness and communications)**

*Maria Vasekha (Institute of Ethnology and Anthropology RAS); Elena Fursova (Institute of Archaeology and Ethnography)*

We explore indigenous traditions in the public baths in Russian cities today, study the social relations, motivation. Traditions, customs, taboos, which we observe in the public baths, help to analyze aspects of spiritual life of the citizens, reveal components of the modern world in everyday life.

**P037 Comparative ethnography of ‘inclusion’ in Nepal: discourses, activities, and life-worlds**

*Convenors: Katsuo Nawa (The University of Tokyo)*

*Discussant: Lokranjan Parajuli, Tatsuro Fujikura*

*Room 301 B: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

This panel attempts to grasp and analyze various aspects of social dynamics in post-”Maoist Insurgency”/”People’s War” Nepal through the concept of “inclusion.” Being a globally circulating concept with its distinct aura of legitimacy and political correctness, “inclusion” has often been treated as a key word to deal with post-conflict states and societies under post-Cold War, “neoliberal” world. The concept, together with “samaveshikaran,” the Nepali word coined as its equivalent, has been highly relevant in Nepal especially since 2006, though various diversities and inequalities within the state have existed throughout the history of modern Nepal. Much has been already argued, debated, and written on Nepal using the concept of inclusion, both in Nepali and in English, by scholars, policy makers, journalists, activists, social workers, and representatives and members of various groups. Unlike many of these arguments, however, the aim of this panel is not to assess the degree of “inclusion” of various sectors in Nepal. Rather, we try to relocate the discourses on and practices for (or against) “inclusion” (or in some cases their absence) within the context of daily life of various people in Nepal ethnographically. Based on the result of long-term fieldwork, each presenter shows entangled relations between various movements in the name of intermediate groups, often mediated by relatively new globally circulating concepts such as “indigenous peoples,” on the one hand, and life worlds of various people, including activists, on the other, in terms of “inclusion/samaveshikaran.”

**Resistance and inclusion of global ethnic networks: case study of Thakali in Nepal**

*Takemitsu Morita (Nagoya University)*

The purpose is analyses of movement of new Nepal in the global through Thakali are well known as the merchant ethnic in Nepal-Himalaya. Thakali aims aggressively positioning by themselves as an indigenous ethnic, moreover facilitate interactions with other.

**Formation of respectable families: transforming marginality in the Badi community in western Nepal**

*Yasuko Fujikura (New School for Social Research)*

This paper focuses on the transformation of marginality in the Badi community, historically considered as a “prostitute” caste, in western Nepal, by examining their attempts to secure safe living environment and political inclusion through the transformation of their reproductive practices.

**Making sense of ethnic politics: ethnic experience and expressions in a multi-ethnic Tarai town in eastern Tarai**

*Chudamani Basnet (South Asian University)*

This paper examines local people’s identity choices and political preferences in a multiethnic town in eastern Nepal and argues that local people’s identity politics and political preferences are qualitatively different from those of urban ethnic activists and leaders.

### **Evolving loktantra (democracy) in Nepal: social repertoire, inclusion ideology, political parties and beyond**

*Mrigendra Bahadur Karki (Centre for Nepal and Asian Studies, Tribhuvan University)*

This paper proposes and argues that Nepal is struggling to develop a political model on its own reflective social and cultural repertoires rather than normative one. The argument, primarily, is derived analyzing two Constituent Assembly elections' manifestos of the major political parties of Nepal.

### **The re-interpretation of caste in the meats markets: commercial practices at buffalo markets in Kathmandu valley**

*Kanako Nakagawa*

This presentation attempts to analyze the process of the re-interpretation of caste brought about by the everyday commercial practices at buffalo markets in Kathmandu, where process of inclusion into global markets are prevailed.

### **Changing lives of the musical caste Gandharbas and social 'inclusion' in Nepal**

*Izumi Morimoto (Meiji Gakuin University)*

This presentation aims to depict changing lives of the musical caste Gandharbas who have been recognized as wandering minstrels providing news in Nepal, and examine their practices for "inclusion" through subsuming their musical practices as a sort of cultural identity, or commodity, into globalization.

### **Internal struggle before inclusion: mushrooming of umbrella organizations in Nepalese Protestantism and their struggle over the unification initiative**

*Mitsuru Niwa (Hitotsubashi University)*

In this presentation, I shall report the mushrooming of multiple Protestant Umbrella Organizations, in Nepalese Protestantism, that were established to achieve legal inclusion, and will examine their struggle over the unification initiative and also the cynical response of ordinary believers.

### **Nepalese inclusion and Chinese exclusion: from the perspective on Tibetan refugee communities in Nepal**

*Yusuke Bessho (Hiroshima University, IDEC)*

This paper examines the mechanism of the counter-movements towards the particular national development projects in Nepal which are organized by the Tibetan refugee communities in conjunction with the Nepalese Buddhist's nationalistic activities based on their newly formed Buddhism identity.

### **Role of ethnicity centered political party in inclusion: focusing on the Nepa Rastriya Party**

*Keshav Lall Maharjan (Hiroshima University)*

This paper examines the issues on which the Nepa Rastriya Party, the party raising the concerns of Newars, stands to make their presence and contribute to the national polity of Nepal.

### **Why the Chhetris assert their indigeneous status?**

*Hayami Yasuno*

This paper attempts to clarify why a Chhetri social organization, the Chhetri Samaj Nepal, has chosen to advocate for Chhetris to be classified as Khas Arya Adibasi, as many people of Khas origin have stated that they dislike being addressed as khas.

### **Inclusive constitution assembly elections for democracy building in Nepal**

*Panchanarayan Maharjan (Tribhuvan University)*

Inclusion has been a problem of democracy in Nepal for a long time. It is assured to fulfill through new constitution through constitution assembly elections. The paper deals with the pros and cons of these elections in regards to inclusiveness.

**Cultural politics of governance in ‘post-war’ political transition in rural Nepal**

*Tulasi Sigdel (School of Arts, Kathmandu University)*

This paper explores what competing claims in governance process have emerged with the concept of inclusion and how those claims have been challenging entrenched inequality in post-war political transition in Nepal, focusing on the practice of public authorities in local decision making.

**P038 Sedentarization and concentration among nomadic peoples  
(Commission on Nomadic Peoples/NME Panel)**

*Convenors: Kazunobu Ikeya (National Museum of Ethnology)*

*Room 103: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

As for the type of ‘nomadic peoples’, discussions have been made of who are nomadic peoples or pastoralists. The study of nomadic peoples is restricted not only to the examination of nomadic pastoralists. It is also open to the study of various nomadic peoples such as hunter-gatherers, and even for shifting cultivators and sea nomads. Most peoples have been forced to sedentarize or concentrize for various reasons during the past centuries. The end of nomadism might come soon throughout the world. This panel will specifically address nomadic populations in the world with regard to sedentism. We will discuss their adaptation of new settlement life, the validity of sedentism for the future of their lives, and government policies which promote sedentarization. Various nomadic peoples whom we have not considered in the mainstream of this commission of nomadic peoples will be welcomed.

**Human history of nomadism and sedentarism among nomadic peoples**

*Kazunobu Ikeya (National Museum of Ethnology)*

Nomadism and sedentarism are key concepts reconstructing cultural history of the world. This study was undertaken to generalize the patterns and factors of sedentarization, and social changes after them. The differences and similarities of the impact of sedentarism among nomadic peoples are discussed.

**Prehistoric sedentarization and the transition to agriculture in the temperate and tropical region**

*Hiroo Nasu (The Graduate University for Advanced Studies)*

This talk presents a brief review of recent archaeological evidence for the process of prehistoric sedentarization and the transition to agriculture by hunter-gatherers in the temperate and tropical region in relation to climate and environmental change.

**Ethnogenesis of the Bajau as a maritime creole and its socio-ecological contexts in the Wallacean Sea, Southeast Asia**

*Kazufumi Nagatsu*

This paper deals with the ethnogenesis of the Bajau as a maritime creole in Insular Southeast Asia. It aims at examining highly hybrid natures of their ethnic background and socio-ecological contexts of the environment where the mobile aquatic population have maintained such hybrid natures.

**Decline and restructuring of Gypsies’ nomadism in France: beyond the nomadic/sedentary binary**

*Ryoko Noro(Sachi)*

French policy towards Gypsies reflects the stereotypical understanding of their nomadism, as incompatible with sedentarism. This paper examines case studies on how Gypsies today reorganize a new nomadism, in which, nomadic and sedentary lives complement one another.



**Mobility and sedentarization among the Philippine Agta***Tessa Minter (Leiden University)*

This paper documents mobility and sedentarization of the Philippine Agta. It explores 1) the drivers and patterns of Agta mobility 2) its relation with past and current development policies towards sedentarization 3) ongoing shifts in Agta settlement patterns as a consequence of recent events.

**Sedentism and technological variables among hunter-gatherers of the Malay Peninsula***Aya Kawai (Chiba University)*

A correlation between sedentism of hunter-gatherers and the technological variable related to food storage has been argued. This presentation reports other kinds of technological variables among Bateq people, who are hunter-gatherers and traders of forest products in the Malay Peninsula.

**Sedentarization and population growth of Orang Asli in Peninsular Malaysia***Shingo Odani (Chiba University)*

This study focuses on the demographic dynamics of an Orang Asli community in Peninsular Malaysia. Their TFR ranges from 6.85 to 9.05, suggesting rapid population growth. Analysis of their behavior and circumstances indicates that sedentarization and subsistence transition relate to population growth.

**Process and effects of sedentarization among nomadic shifting cultivators: case from the Majangir, lowland Ethiopia***Ren'ya Sato (Kyushu University)*

In this study, the process of sedentarization among shifting cultivators in lowland Ethiopia (the Majangir) is described to discuss how/why they accepted the sedentarization policy, as well as to examine how their life history/fertility, subsistence economy and worldview changed through/after sedentarization.

**Not foragers, not not-foragers: the case of the Omaheke Ju/'hoansi***Velina Ninkova (University of Tromsø, Norway)*

Analysis of the role of the foraging ethos among sedentary former hunter gatherers in the Kalahari.

**Living without the forest: strategy adaptation of Orang Rimba in sedentary life***Adi Prasetyo (Universiti Sains Malaysia)*

This paper will focus on the adaptation of Orang Rimba toward the changes that they met. They change their lifestyle from hunting gathering to a sedentary. This paper will then discuss how Orang Rimba deal with these changes and how their future, to live without the forest.

**Hunter-gatherers' sociality and sedentarization: a case study of the Mlabri in Northern Thailand***Shu Nimonjiya (Tokyo Metropolitan University)*

The aims of this paper are to examine nomadic hunter-gatherers' sociality toward sedentarization, and to argue there is a fundamentally different thought on the implication of sedentarization between the government and the people, through an empirical case study of the Mlabri in Northern Thailand.

**Sedentarization and nomadism: the political ecology of the hunter-gatherers in Sarawak***Kentaro Kanazawa*

The state government of Sarawak is implementing the measures turned to sedentarization to some groups of hunter-gatherer, Penan. How does Penan consider the changes of their lifestyle and correspond with them? This paper examines the questions from an analytical framework of political ecology.

## **P039 Anthropological perspectives on environmental change and sustainable futures (Commission on Anthropology and the Environment)**

*Convenors: Thomas Reuter (University of Melbourne)*

*Room 302: Sat 17th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

The future not only of anthropology but of humanity is threatened by unprecedented and profound environmental changes unfolding now, or predicted to take effect during the 21st century. International collaboration among nations but also among scientists will be essential to meet this global challenge. Yet, environmental responsibility and action are also a local matter.

Anthropologists, with their well-developed awareness of local diversity in the ways in which humans relate to the environment, can contribute much to the debate. Anthropology provides insights into how global environmental programs can be localized effectively across different societies and, conversely, how to globalize locally emerging solutions with potential to be used successfully elsewhere – including solutions developed recently in partnerships between international bodies and local people, but also those that have deep roots in local attitudes to the varied natural environments in which humans live.

This panel presents an opportunity for anthropologists to share practical experiences from their research on a broad range of environmental issues, from climate change and deforestation to water and food security, from policy to action research, from development impact assessment to the study of environmental movements.

Global and local inequalities arise from the uneven distribution of natural resources and risks from development projects. Panel participants thus may wish also to explore power relations involved in the appropriation of nature, with a focus on implications for environmental justice or for (socio- and bio-) diversity.

### **Expanding coal and gas extraction in Queensland, Australia**

*Alexandra Mercer (University of Queensland)*

New coal and gas projects in Australia are fiercely contested. Some of the stakes and forces at play are global in scale. Exploring connections between the political economic context and the way people involved talk about the issues allows anthropologists to offer a deeper analysis of events.

### **Seeds of Life: the neoliberal agenda of monopolising agricultural seeds in East Timor**

*Thomas Reuter (University of Melbourne)*

Instead of learning from past failures of the Green Revolution in the Global South, Timor-Leste's National Development Plan adopts it as a solution to food insecurity. Efforts to bring in high-yield varieties through the "Seeds of Life" project ignore the negative impacts of Green Revolutions.

### **Sustainable approach and its dimensions in eco-city development: a perspective of local people towards newly constructed Eco-city city (New Chandigarh), Punjab**

*Sarbjeet Singh (Panjab Univeristy)*

Sustainable development and natural resource management is kind of integrity for change the concept of socio-economic development. Punjab is also looking forward as progressive state so that government try to make attempt every construction through sustainability.

### **Urban sprawl: a contextual difference between sustenance and sustainable development**

*Amlan Ray (Spectrum Clinic & ERI); Sweta Banerjee*

The paper analyses the fate of political reality of the government's policy for sustainability of ecologically subsidized Kolkata against the prevention of urban sprawl in the Ramsar site (declaration under article 8 Ramsar Convention (Site No. 1208) of East Calcutta Wetlands) of 12,500 hectares.

### **Knowledge production towards local sustainable futures: transformative types of research and a potential role of anthropology**

*Anja Katharina Salzer (Free University of Bolzano)*

Transformative research is a response to global challenges combining understanding and action. The role of anthropology in such processes of knowledge production towards sustainable local futures will be discussed at the example of a project on biodiversity and pasture-use in Georgia/South Caucasus.

### **Land conversion and environmental challenges in South Sumatera**

*Syaifudin Zakir (Sriwijaya University)*

Land conversion in Indonesia per year changes 50 thousand-100 thousand fertile farmland, that also result in changes in forest and water catchment.

### **Environmental changes in a floodplain of the Brazilian Amazon**

*Esther Katz (IRD); Lammel Annamaria (Université)*

In a multidisciplinary project on environmental changes in a floodplain of the Brazilian Amazon, anthropologists study its knowledge and perception by the local populations.

### **Bridging ecological anthropology and primatology for biodiversity conservation of African rainforests**

*Naoki Matsuura (University of Shizuoka)*

Conservation of biodiversity in African rainforests is an important global concern but few effective projects exist. This paper presents the interdisciplinary practices of Japanese ecological anthropology and primatology for an effective system for conservation and local development.

### **Conservation of sacred groves in Konkan region of Maharashtra state, India, for sustainable future**

*Chandrakant Salunkhe (Krishna Mahavidyalaya)*

In-situ conservation of sacred groves through local religious tradition in India is the viable sustainable solution to face the environmental challenges of the 21st century.

### **Land degradation and ecological knowledge based land rehabilitation of Hausa farmers in the Sahel region, West Africa**

*Shuichi Oyama (Kyoto Univ.)*

Urban population increase and road transport system make possible production for remote markets and places fragile resources under ever greater strain. In Sahel of West Africa, Hausa farmers rehabilitate their crop fields for their productivity by their ecological knowledge and daily practices.

### **Indigenous community in the Nilgiri Biosphere and their sustainable forest management and bio-diversity**

*Maralusiddaiah Halasur Matt (Directorate of Census Operations)*

In this paper I am trying to highlight about the indigenous people and their sustainable forest management and bio-diversity.

### **Climate change perception and adaptation strategies of food producers in southwest Nigeria**

*Remi Adeyemo (Obafemi Awolowo University)*

Men and women who engage in agriculture have been affected by the fluctuating changes in the climate change condition up till date. This has attracted all stakeholders in taking steps to arrest the situation.

## **P041 Scientific lifeworlds**

*Convenors: Wakana Suzuki (Osaka University); Sho Morishita (Kyoto University / JSPS)*

*Multi Purpose Room: Sun 18th May, 13:30-15:00, 15:30-17:00*

For a long time, science was regarded not as a cultural activity but as the self-explanatory endeavor of discovering truth. Even now, the anthropology of science is still an emerging area of inquiry. In recent years, however, the encounter of anthropology with science and technology studies has produced new perspectives for describing science. This encounter made interesting arena to understand science as culture. For example:

(1) material life in scientific research: scientific research cannot be reduced to mere representing activity. It also contains various kinds of intervening activities into materiality. In everyday life, scientists take bodily and emotional interactions with nonhuman entities such as animals and even graphs and diagrams. Scientific life in such unique environment are enough interesting for anthropological research to be conducted.

(2) symmetry of science and society: When science were identified as the “only one ultimate theory that corresponds to the world”, social beliefs were in principle incompatible with them because they could not correspond to the real world. Contrary to universalist ideas, recent STS studies emphasize the symmetry of the practice of science and society. This perspective encourages to make revisions for conceptual frameworks in anthropology to understand socio-natural entanglements appropriately.

This panel aims at thick description of the diverse forms of socio-scientific activity and explore further theoretical perspectives. Conveners would appreciate fresh perspectives for analyzing socio-scientific life. We hope this panel to be the opportunity to find the visions which invoke various possibilities of the styles of relationship between human and material world.

### **When an anthropologist meets hydrologists: a reflection on the sociology of knowledge of Mekong hydrology**

*Jakkrit Sangkhamanee (Chulalongkorn University)*

The study examines the training of ‘hydrologists’ through the analysis of hydrological pedagogy and their field practices and argues against the very idea that scientific epistemology and methodology are objective, universal and pure from any other cultural factors that enclose it.

### **Making factual visibilities of the earth’s interior: dichotomies and components of geophysical practice**

*Sho Morishita (Kyoto University / JSPS)*

This paper will examine how dichotomous concepts which geophysicists use are related with the components of their practice. The analysis will provide the vision of science as the practice to make differences between the boundaries of the dichotomies.

### **Modeling Amazonian environments: some ethnographic considerations on the science-policy interface in Brazil**

*Marko Monteiro (State University of Campinas)*

This paper explores results from an ethnography of a large-scale scientific project aimed at integrating modeling and early alerts in the Brazilian Amazon. The paper will argue that science policy interface in this case relates to the challenges of modeling human and natural phenomena in an integrated manner.

### **To risk and to hope: the labor of science in contemporary Japan**

*Ieva Tretjuka (University of Pittsburgh)*

My paper explores scientific work in contemporary Japan as a labor process. It argues that, under the circumstances of increasing job insecurity, it is a coupling of risk-taking and hope that allows young scientists to make sense of their daily lives and envision their work futures.

### **Love or indifference? Complicated relationships between scientists and experimental animals in a Japanese laboratory**

*Wakana Suzuki (Osaka University)*

I discuss how scientists affectively commit to experimental animals. The Japanese way of honoring the animals killed for scientific research has been known for “offering a ceremony” for dead animals. This paper pays attention to not only the ceremony but also everyday caring practice in a laboratory.

## **P042 Politics, culture, and cultural politics in the Himalayas**

*Convenors: Tatsuro Fujikura (Kyoto University)*

*Room 204: Fri 16th May, 08:30-10:00, 13:30-15:00*

In recent years, there have been various political transformations at national and sub-national levels in the Himalayas. Six years after the end of a decade long “People’s War”/ “Maoist Insurgency,”

Nepal is still in an extended period of political transition. Bhutan adopted a controlled multi-party system under the leadership of the King. Sikkim turned into a state of India and Uttarakhand separated from Uttar Pradesh, while the Gorkhaland movement in the Darjeeling hills has not yet succeeded. Notably, the transformations of formal political systems have been accompanied by the emergence of new modes of political culture and cultural politics, rooted in local sociocultural milieus while mediated by transnational flows of people and circulation of concepts and ideas. This panel traces ethnographically and compares the often mutually related dynamics of politics, culture, and cultural politics in various parts of the Himalayas. The aim is to explore the entangled, fluctuating, and mutually regulating relations between political discourses of various people and agencies and political as well as not quite political socio-culturally embedded practices of various people, and to relate both to the changing natures of the Himalayan states.

### **Homogenization of social movement dynamics under a ‘clever’ Nepali state, 2007-2012**

*Lokranjan Parajuli (Martin Chautari)*

The Nepali state reached agreements with around two dozen agitating groups from 2007 to 2012. The focus of this paper is on those agreements and their subsequent executions or lack thereof. The paper comments on the particularities of both the movements and the Nepali state during those five years.

### **On “politics” in Byans, far western Nepal: rajniti, village, and individual**

*Katsuo Nawa (The University of Tokyo)*

In this paper, I explore the construction of what has been discussed as “politics” by anthropologists, among people of Byans, far western Nepal, from early 1990s onwards, focusing on the gap between institutionalized party politics and intra-Rang decision-making processes.

### **Contested forest: the asymmetrical power relations between the Nepalese State and Park residents**

*Lai Ming Lam (Osaka University)*

This paper examines dynamic State and Park resident relationships through the various “eras” of its modern history.

### **Who improved Chepangs’ life? Involvement of nation building and changes of social categories among the Chepangs in Nepal**

*Kenichi Tachibana (Ritsumeikan University)*

This paper describes the changes of the subjectivities among the Chepangs in Nepal as consequences of their active involvements of the new nation building and democratic discourses. It shows the involvement has led the changes of the basis and the concept of the social categories in the Chepangs.

**Envisioning a deterritorialized nation-state: the campaign for multiple citizenship legislation of the Non-Resident Nepali Association (NRNA)**

*Taeko Uesugi (Senshu University)*

This paper discusses a form of society envisioned by emigrants in their quest for multiple citizenship in their country of origin. As an example of such a quest I take the campaign by the NRNA calling for legislation allowing multiple citizenship in Nepal, and examine its ideology and activities.

**Foreign labour migration and subaltern Dalits in Nepal: reconfiguring economic and social relations**

*Ramesh Kumar Sunam (Australian National University)*

Foreign labour migration continues to rise in Nepal affecting the lives and livings of many people. Drawing on ethnographic research with the Dalit, I explore how Dalits have used their agency to contest caste institutions by mobilizing financial and social remittances accumulated through migration.

**What women face when going out from home: gendered exclusionary powers in public space in Kathmandu**

*Seika Sato (Teikyo University)*

It has been years since the outcry for “inclusion” became the feature of discourse on “New Nepal”. This presentation explores some of the barriers which make it difficult for women in Nepal to participate in public arenas, especially those that women face when they venture into public space.

**The constitution of the political objects in contemporary Nepal**

*Tatsuro Fujikura (Kyoto University)*

Politics in Nepal since the 1990s has been characterized by growing demands for rights and recognition by various (ethnic, linguistic, caste) communities, including the demand for ‘identity-based’ federalism. The paper considers the constitutions of these political objects in contemporary Nepal.

**P043 Development and pastoralists (Commission on Nomadic Peoples/NME Panel)**

*Convenors: Kazuyuki Watanabe (Ritsmeikan University)*

*Room 103: Thu 15th May, 17:30-19:00, 19:30-21:00, Fri 16th 08:30-10:00*

Development has become an indispensable theme underpinning the study of pastoralists today. First, pastoralists encounter various aspects of development: prohibition from use of pastures, limitation of migration routes, changing environments, water shortages, livestock losses, the shrinking number of young people willing to continue pastoralism, etc. Second, societies of pastoralist have changed considerably. In most places, pastoralism became not a major option for pastoralists. Instead, labor migration and factory work are increasing among people of post-pastoral societies. Practices of pastoralism have also changed. Some nomads have become cattle keepers in fenced pastures. Other transhumant herders have become daily grazing herders. This session includes discussion of the two sides of development. First, effects of development and responses of pastoralists are clarified. What impacts do they suffer from development? How do they try to overcome those difficulties? Practices of pastoralists are compared. The second aim is to discuss the development of pastoralists. Even if types of pastoralism change, will pastoralism continue through the 21st century? Even if pastoralists stop pastoralism, will they retain their identity as pastoralists? This session examines and compares aspects of the sustainability of pastoralism.

**Surviving of pastoralism through development: some cases of Himalayan transhumant herders**

*Kazuyuki Watanabe (Ritsmeikan University)*

This paper aims to consider why Himalayan transhumance is not stopped in site of the situations so many herders retired from pastoralism by effects from development.

### **Changes in the pastoralism of Merak, in the far-eastern highlands of Bhutan, and their historical and social background**

*Tetsuya Inamura (The Open University of Japan)*

Herders in Merak used to raise only yaks and their hybrids, but recently they raise jatsams (hybrids between local cattle and muthun bull), “jatsam zoms” (hybrids between jatsam and yak bull) and other types of hybrids. We discuss the historical and social factors of this change.

### **The changes of the notion of land of Khanty in oil development in north-western Siberia**

*Yuka Oishi (Tokyo Metropolitan University)*

This paper examines how the notion of land of Khanty in north-western Siberia has changed through soviet collectivization and oil development, to consider relationships between land and man with long-term perspective.

### **Food security and sovereignty in Mongolia: the traditional livestock production system under a modern socio-economic and environmental approach**

*Munkhbolor Gungaa (WAMIP-World Alliance of Mobile Indigenous People)*

Mongolia's livestock production continues to be crucial for about 3 million Mongolians scattered on 1, 5 mill. km<sup>2</sup>. Mobile pastoralism is not only an essential part of its cultural heritage, but it is an adaptive strategy to get a certain horizon of food security under extreme climate conditions.

### **Relationships between pastoral community and agriculturalists in Rajasthan, India**

*Hidetoshi Miyazaki*

We conducted a survey to clarify the co-relationship between pastoral community and agriculturalists through resource use in Rajasthan, India. As a result, we suspect that there is a possibility for improvement to solve the difficulty of seasonal migration.

### **Droughts and development: understanding the future of pastoralism in northern Somalia**

*Hussein Mahmoud (Technical University of Mombasa)*

This paper examines how droughts and development continue to shape the future of pastoralism in northern Somalia as the population tries to cope with many types of disasters in the past two decades.

### **Sedentarizing process and socio-economic changes of Mlabri hunter-gatherers in Thailand**

*Shinsuke Nakai (National Museum of Ethnology); Kazunobu Ikeya (National Museum of Ethnology)*

This study describes the sedentarizing process and socio-economic changes of the Mlabri hunter-gatherer people under the political influence of the Thai government, although they continued their nomadic life in the forest until the end of the 1990s.

### **Sedentarization and the creation of alternative livelihoods among Saho pastoralists in Eritrea**

*Robel Gebru (Graduate School of Human Sciences, Osaka University)*

Sedentarization and the creation of alternative means of livelihood are two mutual and interconnected aspects in the study of the process of transformation of the traditional mode of pastoralism into modern life ways in the Horn of Africa that is caused by social and natural factors.

### **Reconsidering spatiality of nomadic pastoralists: the case of East African pastoral society**

*Shinya Konaka (University of Shizuoka)*

In recent years, besides the sedentarization, the use of assault rifles and mobile phones brought another turning point to the spatiality of nomadic pastoralists in East Africa. This paper explores transformations of spatiality of pastoralists with an ethnographic case study in East Africa.

**Dynamics and politics of sedentarization: global discourse and local perspectives - a case study of Galesh from the Mazanderan province of Iran**

*Shalina Mehta (Panjab University Chandigarh); Vajihollah Bagheri (Punjab University Chandigarh)*

Galesh nomads are experiencing partial sedentarization due to processes of displacement from their traditional habitats. State policies and global discourse on development is a critical factor. This paper explores ruptures experienced by the Galesh and contradictions in the global discourse.

**Transhumance among Bhotias of Himalayas and its gender implications**

*Nisthasri Awasthi (Jawaharlal Nehru University)*

This paper examines sedentarization among a transhumant community and its gender implications.

**P045 Gender inequality: victimization of women in global context in tradition and modernity**

*Convenors: Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University)*

*Discussant: Sarika Shukla*

*Room 302: Thu 15th May, 17:30-19:00, 19:30-21:00, Fri 16th 08:30-10:00*

The panel seeks to examine gendered social problems. The construction and implications of the notion of social problems in both policy and everyday life will also be placed under scrutiny. Who decides what social problems are and how they should or should not be dealt with? In spite of processes of globalization and modernization gender victimization is still a major weakness of globalized world. Gender determines the power relation and resource allocation between the two sexes. It connotes that gender creates differences, which are specific to a given culture. These differences often work to the disadvantage of women. These inequalities get ramified into various forms of vulnerabilities to status of women regarding quality of life. The pace of social change in India has accelerated in recent years because of globalization trends but the problem of gender inequality in India has revealed as a new dimension despite the various political, social, economic and cultural movements. There is lack of development and upliftment of women as an entire class.

The panel will evaluate how such gender inequalities have been created and reproduced in various levels. The factor that underlay gender inequality will be thoroughly examined. Women in India are commonly portrayed as among the most oppressed and majority of them are grounded in triple level of subjugation; gender, poverty, patriarchy and if they belong to lower caste of the society the problem enhances.

**The right to divorce for women (khul') in Islam gender practices in Mauritania**

*Corinne Fortier (CNRS (National Center of Scientific Research))*

Moorish women in Mauritania display an understanding, passed down orally from mother to daughter, of certain principles and provisions of Islamic jurisprudence, that enables them to take initiatives to protect their wishes and interests when contracting and dissolving a marriage.

**Negotiating women's socio-political space in local governance in Kerala, India**

*Yuri Kitamura (Chikushi Jogakuen University)*

The 73rd and 74th constitutional amendment brought over a million women representatives to the local self-governments in India. This paper attempts to delineate their challenges and changes they bring into panchayat governance in Kerala, the land of 'gender paradox'.



**The practice of wife battering in an urban slum: a study at Berhampur in Odisha, India**

*Itishree Padhi (BJB Autonomous College, Bhubaneswar); Prasanta Acharya (Naba Krushna Centre for Development Studies, Chandrasekharpur, Bhubaneswar)*

This paper tries to find out the major contributing factors of wife battering in an urban slum of Berhampur, India. Purely based on empirical data it tries to throw light on the attitude of both men and women towards wife beating and puts insights in raising awareness among them.

**Crossing the bridge between tradition and modernity: the changing trends. A case-study of Lucknow city, Uttar Pradesh, India**

*Sarika Shukla (I.T.P.G.College, Lucknow University); Ira Shukla (VIT University)*

LPG policy introduced in the 1990's ushered in an era of modernisation. This wave transformed not only our economy but also our thoughts and beliefs. Women's education and her entry into the professional world ensured her growth and liberalisation. Present alpha male tries to encourage her success.

**Gender diversity in the socio-economic and health status of Dalit women of Lucknow city**

*Vibha Agnihotri (Nari Siksha Niketan PG College, Lucknow University); Vinamrata Agnihotri*

There are multiple cultural barriers and social evils that influence women which operate at every level of society. Dalit women face discrimination and exploitation based not only based on gender but also caste and poverty. The present study is based on gender and caste disparities.

**Attitude towards egalitarian laws: a sociological study of women litigants exercising property rights in urban Lucknow, India**

*Sunita Kumar (Nari Shiksha Niketan P.G. college)*

This paper attempts to enumerate the correlation between egalitarian laws on the other sociological constraints, this inhibits implications of legal rights, particularly property rights of women. Laws related to inheritance and succession have the most important bearing on the economic position of a woman.

**Recreation and artistic endeavours of transhumant Gaddi women of Bharmour**

*Keya Pandey (University of Lucknow)*

A wide array of domestic chores, rearing and looking after children, work at agricultural fields, keep the women occupied from morning to night. Their economic activities vary according to the cycle of agricultural operations and other new economic pursuits like sericulture etc.

**Women's rights are human rights**

*Vandana Upreti (N.S.N PG College)*

India has made several laws to protect the rights of women in the country. However, like any other law, these too can be bent or broken and taken advantage of by unscrupulous individuals. Money and muscle power also play a role in all this.

**India's gender equity journey: access to resources**

*Manashi Mohanty (College of Home Science); Pritishri Parhi (College of Home Science)*

Gender inequalities in India have an adverse impact on development goals as reduces economic growth.

Women's access to all financial services, including savings, insurance, and remittance transfers and credit, is essential to allow them to benefit fully from economic opportunities.

**'Daakhan': a dreadful syndrome**

*John Gaikwad (University of Pune)*

'Daakhan', a type of black magic believed to be activated by female individual – designated as 'Daakhan', generates tremendous social stress, strain and tensions. Black magic 'Muth' and 'Maan-Mekhtla' - activated by male individuals are not taken seriously.

**Agricultural development and women: a study on repercussions of development on women agricultural labourers' well-being in Punjab, India**

*Sabina Singh (Jawaharlal Nehru University)*

Changes in agricultural technology, crop pattern and composition of labour force have been affecting the women workforce in Punjab. The paper discusses the narratives of women agricultural labourers in Punjab.

**Gender inequality prospects: current trends in India**

*Swagatika Samal (Sambalpur University)*

The reality of gender inequality in India is very complex and diversified. Women are viewed as an economic liability despite contributing in several ways to our society and economy. Indeed, inequality between the sexes manifests itself in many areas of life, and it takes on many different forms.

**Gender and HIV/AIDS policies in India: critical reflections on feminist research ethics and 'making an impact'**

*Keerty Nakray (O.P. Jindal Global University)*

This presentation draws on reflections that emerged from in-depth interviews conducted with women living with HIV/AIDS in the Indian cities of Chennai, Mumbai and New Delhi and the semi-rural Thane district. In spite of hailing from deprived communities leading lives marked by social stigma, economic privation and emotional isolation, the women were keen to participate in this research project. Women shared their experiences spontaneously and one of the prime reasons they said that they wanted to take part in this study was because they wanted 'to be heard'. This research will map out theoretical debates on feminist research ethics and how feminists have tried to address of making an 'impact'.

**Why women prefer home delivery**

*Tonjam Chanu (Manipur University, India)*

The present study was collected from ever-married schedule caste women aged 15-49 years from a sample of 575 households in order to study why women prefer home delivery among the schedule caste population of Manipur by using the structural questionnaire.

**P047 Migration of culture across organizations and communities**

*Convenors: Yi Zhu (Kyushu University)*

*Room 102a: Sun 18th May, 08:30-10:00, 10:30-12:00, 13:30-15:00*

With the increasing flow of goods, commodities and money across cultural borders nowadays, the dividing line between home country and overseas markets, center and peripheral has become more ambiguous. The concept of global homogenization has been used to explain such situation; however, it is significant to reexamine this paradigm since it might overlook the importance of cultural differences in the local context. This session analyses local reality in various organizations such as companies, non-profitable organizations, educational institutions and government institutions, and social communities. Besides the discussion on the organization/community building process, this session also aims to show the picture of how local people react towards this based on their own beliefs and interests in order to explore the dynamics of cultural differences.

**From a "newcomer" to a "transnational entrepreneur": a case study of cultural migration of Chinese enterprises in central Japan**

*Wuyun Wang (Gifu City Women's College)*

Based on data from fieldwork, this paper will examine how Chinese culture is 'migrated' into business management of some Chinese enterprises in central Japan. "Chinese enterprises" here refers to those which are founded and owned by Chinese.

**“Making connection” anthropological perspective on network organization Indonesian entrepreneurs in Taiwan**

*Rudolf Yuniarto (Tokyo Metropolitan University)*

This paper discussing with anthropology perspective on how Indonesian migrant entrepreneurs relationships dimensions are affected by the system of relations of production, exchange of resources, determination of the rights and obligations, and mechanisms problem solving individually or group in Taiwan.

**The role of social capital in the accomplishment of migrant enterprise: cases of enterprising Filipino migrant returnees**

*Yellowbelle Del Mundo Duaqui (De La Salle University)*

This paper analyzes the role of social capital in return migrant enterprises in the Philippines. Using direct observation and key informant interviews, results revealed that cognitive social capital played a positive role to return migrant entrepreneurship compared to structural social capital.

**Implementation of homogeneity culture: adaptation by local employees in Hong Kong and China**

*Yi Zhu (Kyushu University)*

This paper examines how local store managers adapt variously to the homogeneity organizational culture of a Japanese retailer, Uniqlo in Hong Kong and China.

**Cultural meaning of Japanese honorifics (“keigo”): implications from students’ role-play at a women’s college in Japan**

*Natsumi Muranaka (Gifu City Women’s College)*

Based on the achievement from introduction of role-play in teaching Japanese honorifics (“keigo”) to the first-year students in Gifu City Women’s College, Japan, this paper attempts to make an exploration of the cultural meaning and importance of Japanese honorifics.

**Communication, circulation and localization of art: European artists in China**

*Tian Shi (School of Humanities, Shanghai Jiao Tong University)*

Based on participated observation with European artists at X city in China, this paper will describe how Chinese and European artists communicate their opinions, cultural understanding and combine it within their creation. All personal, political, social and transnational events shape their artworks.

**Where you belong: migrant adaptation and ethnic Filipino community life in Kanto**

*George Jr Alarcon (Waseda University)*

An exploratory study of Filipino organizations and migrant adaptation in the Kanto region of Japan.

**Analysis on the development and dilemma of mainland Chinese brides in Taiwan**

*Wan Wang; Jiang Tao (University of International Relations)*

Mainland Chinese brides are to refer to those marriage emigrations in Taiwan, who are from mainland China. Mainland Chinese brides has gradually experienced the process of being integrated into the local society and accepting local values in Taiwan.

**Transnational Pangcah from Taiwan to South Africa: home, church, ethnic identity, adaptation and development**

*Kao Weiye (National Tsing Hua University)*

The author’s focus in this case is on immigrants of Pangcah people of Hualien to South Africa in the 1980s.

**The religious life of Indonesian Muslim community in contemporary Taiwan**

*Retno Widyastuti (National Chengchi University)*

Statistically, Indonesian become the largest number immigrant worker in Taiwan, while Indonesia is known as the biggest Muslim population in the world. This paper will discuss how the religious life of Indonesian Muslim community and how they preserve their identity as Muslim in Taiwan.

## **P048 Landscape as cultural production by social practices in space and time**

*Convenors: Hideyuki Onishi*

*Room 103: Sun 18th May, 08:30-10:00, 10:30-12:00*

Landscape, at present, has been attracting a great deal of attention related to the conservation of natural resources and/or cultural properties which are represented by the UNESCO World Heritage sites. Thus, various research fields in the natural sciences, humanities and social sciences have been conducting landscape studies. However, it can be pointed out the studies in the humanities are mainly symbolic analysis and linguistic approaches. Anthropological studies also are an important part of this trend although their perspective and research methodology are different. On the other hand, this panel examines various kinds of landscape through ethnographical analyses of social practices in daily life. In particular, it will focus on the formation process of landscape. Therefore, some papers investigate the market space as trading post, the place as common property, the starlit sky for celestial navigation, and other topics which are not usually taken up in landscape studies. In addition to this, indigenous knowledge, technologies, customs and systems concerned with those practices shall be the main subjects of each investigation. These studies will point to politics and/or ideology pursuing practice as the driving force of landscape formation. At the same time, each paper attempts to grasp the gaps and differences between practice and narrative. The objective of this panel is not to criticize existing landscape studies based on symbolic analysis and linguistic approaches, but to supplement those by new perspectives and methods of practice analysis through ethnographic research.

### **Collapse of the Soviet landscape and adaptation strategies of the indigenous people: land use and livelihood strategies in two Nanai villages**

*Hideyuki Onishi*

This paper examines the landscape of indigenous villages in the Amur region during the Soviet era with GIS analysis and oral histories. The result of these researches shows that the land use and management in this area by Kolkhoz was not already sustainable before the collapse of the Soviet system.

### **Local markets in the Ethiopian Highlands as social landscapes**

*Morie Kaneko (Kyoto University)*

This paper describes the process of M market as social landscape has changed by analyzing the influence of brokers and city planning. The practice at M market via exchanges among villagers remains prevalent although some brokers earn a profit due to the price differences between towns and villages.

### **Changes in burial customs of Taiwanese aborigines and their identity**

*Soichiro Sunami (Gangoji institute for research of cultural property)*

This paper points out the changes in burial practices of Taiwanese aborigines, which initially emulated the indoor burial, and later adopted the Japanese-style grave marker, followed by the Han Chinese custom. It was shown clearly that external politics was the driving factor.

### **Who manages the watershed? Legitimacy building and competing uses of watershed space**

*Mayumi Fukunaga (Osaka Prefecture University)*

This article draws on an ethnographic research in order to examine local politics of managing watershed landscapes in Northern California, focusing on the process of landscapes building and its function which reinforce legitimacy on resource use and bring social norm among local stakeholders.

### **The anthropology of night-scape: the significance of starry night in the Pacific**

*Akira Goto (Nanzan University)*

In contrast to previous landscape theory of “daytime”, this paper explores the significance of landscape experienced during nighttime, i.e. night-scape. In particular, discussions will be made of stars as components of night-scape for the navigation and season-reckoning in the Pacific islands.

## **P049 Indigenous people and their culture: struggle for identity and survival?**

*Convenors: Maralusiddaiah Halasur Matt (Directorate of Census Operations)*

*Discussant: Thadagavadi Devegowda Devegowda/Banugandi Sannaswamygowda Rajasekara*

*Room 205: Fri 16th May, 13:30-15:00, 15:30-17:00*

It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Indigenous peoples are peoples defined in international or national legislation as having a set of specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations that are often politically dominant. The concept of indigenous peoples defines these groups as particularly vulnerable to exploitation, marginalization and oppression by nation states that may still be formed from the colonizing populations, or by politically dominant ethnic groups. Survival has been the key objective of all human groups since time immemorial. The areas where indigenous people live are very rich so far the natural resources are concerned. But the poorest of the poor also live here. Again, a number of development programmes have been initiated which have varied effects on population. In many places, the development programmes have benefited some while created disruption and displacement for others, particularly the indigenous people affecting their survival and security. They lost their culture and identity due to impact of acculturation. In this session, these issues will be examined with cross-cultural data. In India, struggle for survival of a marginalized ethnic community in a multi-cultural setting with influential other population can be very easily observed through their social, cultural, religious, political, and economic standing. This panel invites papers on indigenous people who are struggling for their identity and survival in different parts with different aspects which are affecting them.

### **The Napo Quichua search for cultural identity**

*Aleksandra Wierucka (University of Gdańsk)*

The Napo Quichua group from northern part of Ecuador use education for imparting cultural identity on their young generation through the work of a small indigenous foundation that provides local people with ways to build strong cultural consciousness and exercise it in small local school.

### **Aspects of indigenous culture**

*Vijay Prakash Sharma (National Institute of Rural Development)*

The purpose of this paper is to locate indigenous issues and knowledge areas of social and cultural anthropology, sociology, folklore, archaeology, and cultural studies. Paper covers the indigenous situation around the state of Jharkhand.

### **Socio-cultural impacts of Bengali resettlement project on the indigenous people in the Chittagong hill tracts (CHT) of Bangladesh**

*Ranjay Partha (Jahangirnagar University, Bangladesh.)*

The indigenous people of the CHT in Bangladesh have been struggling for identity recognition. Moreover, the Bengali resettlement project in the region has continued to affect their traditional culture. This paper examines socio-cultural impacts of resettlement on the indigenous people of the CHT.

### **From discovery to distribution of sickle cell gene in India among the indigenous communities**

*Bhaskar Urade (University of Pune)*

In this paper I am trying to highlight the history of the many indigenous communities living in different ecological zones in India and the high magnitude of sickle cell gene distribution in different parts of India.

### **Indigenous people of India: struggle for survival**

*Atreyee Banerjee (University of Calcutta); Madhurima Chowdhury (Calcutta University)*

The indigenous people are confronted with the basic issue of maintaining their identity which is closely linked to the environment they live in but the mainstream society in any country seems to consider those natural resources as ready raw materials for the production of consumer goods.

**Culture survival for the indigenous communities**

*Ashok Das Gupta (University of North Bengal)*

This paper will focus on the aspect of culture survival of the local/indigenous/folk/marginalized peoples in this era of global market economy.

**P050 Does the future of anthropology not include the USA as a field site (except as ‘anthropology at home’)?**

*Convenors: Virginia Dominguez (University of Illinois, Urbana-Champaign)*

*Discussant: Gustavo Lins Ribeiro*

*Convention Hall B: Thu 15th May, 13:30-15:00, 15:30-17:00*

Little fieldwork has been done so far by anthropologists outside the U.S. on the U.S. Is this an accident, a coincidence, or a pattern worth explaining and even changing? Serious engagement with the issue demands discussions of the phenomenon as a problem and examples of the benefits of such engagement. This panel addresses a phenomenon that often remains unnoticed, and yet entails analytical/theoretical, ethical, and practical concerns. These include discussions of what is right or wrong about anthropology being or remaining (1) a field that studies ‘Others,’ (2) a field that mostly studies ‘down,’ (3) a field unsure of its role in studying metropolises, power, and perceived centers; and (4) a field of training that largely excludes the intensive and field-based study of the U.S.A.

Exceptions exist but they are surprisingly few. Is there a continued pattern that best fits what Michel-Rolph Trouillot called ‘the savage slot’ and that might explain why outsiders rarely do fieldwork in the U.S.? Or does a post-Said and postcolonial era of avoiding the study of ‘Others’ in the world produce a privileging of ‘anthropology at home’ that explains why outsiders rarely do fieldwork in the U.S.?

This panel welcomes presentations by anthropologists who have done extensive fieldwork in the U.S. and anthropologists who analyze the politics, history, sociology, and anthropology of knowledge and might shed light on the avoidance of the U.S. as a field site (by anthropologists outside the U.S.A.)

**Europeans researching mainstream american culture (MAC)**

*Dieter Haller (Ruhr Universität Bochum)*

This paper will give an overview of recent research carried out by Europeans on MAC and address issues related to this relative neglect, including questions of power, job opportunities, and the Americanization of Europe after 1945.

**Slaying the giant: overcoming awkwardness in the relationship between the study of the US and anthropology in Japan**

*Keiko Ikeda (Doshisha University)*

This study attempts to overcome the awkward relationship between American Studies and Anthropology, as it exists in Japan, by proposing new ways to formulate the concept of culture, the positioning of ‘the observer’ and ‘the observed,’ and the notion of what constitutes ‘America.’

**“American Studies” and the prospects for ethnography**

*Jane Desmond (University of Illinois, Urbana-Champaign)*

While few foreign anthropologists conduct fieldwork in the United States, some specialists on the United States, located in ‘American Studies,’ are beginning to include fieldwork in their range of methodologies. How can these two groups interact?

**Going Back Home? Queries about an uncommon anthropological journey across the US***António Medeiros (ISCTE-IUL, Lisbon)*

This paper is a critical reflection on an uncommon book resulting from an atypical project: an ethnography conducted in several of the main departments of anthropology in the USA in the late 1990s and early 2000s.

**Biosecurity in the US: ‘the scientific’ and ‘the American’ in critical perspective***Limor Samimian-Darash (Hebrew University, Israel)*

In this paper, I analyze the problem of biosecurity in the US to highlight the double bind that emerges when one sees science and the US as both global and noncultural. I focus especially on research into the H5N1 (‘bird flu’) virus, and reconstruct this perceptual framing in two ways.

**Outside the comfort zone: on the hazards, failures, and serendipities of doing ethnography among US think-tank professionals***Christina Garsten (Stockholm University)*

Based on ethnographic fieldwork among think tanks in Washington DC, this paper addresses the discomforts of doing ethnography ‘close to home’ and in circles of power, the challenges involved, the failures encountered, but also the opening of possibilities for engagement.

**US Jewish peace activism and the Israel-Palestine conflict***Jasmin Habib (University of Waterloo)*

In this paper, which is based on ethnographic research conducted in the US, I discuss the range of activities that Jewish peace activists have been engaged in as well as the vulnerabilities they experience and express.

**P051 Hunting, animal welfare, and defence against wildlife attack (NME panel)***Convenors: Atsushi Nobayashi (National Museum of Ethnology, Japan)**Room 103: Sat 17th May, 08:30-10:00, 10:30-12:00*

In this panel we will discuss hunting practices and their cultural transmission globally, with particular regard to animal welfare and defending agricultural areas or human life against wildlife attack.

Traditional or subsistence hunting and related activities by indigenous peoples and professional hunters have decreased globally, in recent years. At the same time, we can see the continuity of hunting as a hobby, in forms such as trophy and sport hunting, and an act of defending agricultural areas against wildlife attack. Modern hunting activities, traditional and otherwise, are practiced to acquire meat for survival, for certain human mental desires or satisfactions, to maintain economic activities, and for the safety of human life. Hunting is generally premised on directly claiming the life of an animal, and can conflict with various concerns for animal welfare or survival.

The panel will try to foresee the future of hunting by comparing, in a range of social contexts, the views of hunters, the cultural transmission of hunting practices, inheritance and innovation in hunting skills, the treatment and uses of meat and other animal products, and relationships between hunters and others.

**In defense of the endangered black buck: Bishnois of India raise the stakes for hunters and poachers***Bobby Luthra Sinha (University of Basel, Switzerland)*

In this case study from India replete with an ethnographic focus on a micro-social movement against hunting and poaching, we seek to analyse how issues on ground between people and the democratic state are effectively and innovatively solved by movement actors.



**Hunting and land use: property relations among the Embera**

*Hiroshi Kondo (National Museum of Ehtnology)*

In this presentation, I will discuss the relation of hunting activity and agricultural activities in contemporary village life of the Embera in Panama. By considering this incoherence of the different economic activities, I would like to discuss the idea of property in contemporary village life.

**A hunting practice of ‘Ryoyukai’: the relationship between hunters in voluntary organization in Japanese local society**

*Atsushi Nobayashi (National Museum of Ethnology, Japan)*

This paper shows how the hunters practice their hunting activity in voluntary organization ‘Ryoyukai’ of a local society in Japan and discusses the relationship between hunters in modern Japanese context.

**Some aspects of hunting tour in guided hunts: a case study of Ezo Deer hunting in Nishiokoppe special hunting area in Hokkaido, Japan**

*Yoshinori Tojo (The Graduate University for Advanced Studies)*

This paper focuses on aspect about hunts with guide in Hokkaido, Japan. Based on field data, hunting tour in guided hunts has characteristic influenced by weather condition and skill of shooting.

**Rethinking ‘wildness’: knowledge and practice about animals among hunters in Borneo**

*Yumi Kato (Kyoto University)*

I examine the factor of discrepancy between wildlife conservation at the national level and wildlife hunting, and eating customs at the local level. Then, I will consider how the lifestyle change is reflected in the people’s traditional ecological knowledge and recognition for the wild animals.

**Ethno-fishery by locals In Sub-Himalayan North Bengal, India**

*Ashok Das Gupta (University of North Bengal)*

Ethno-fishery by locals In Sub-Himalayan North Bengal, India is the prime object of the paper.

**Commercial hunting of the indigenous people in the Russian Far East: the change of their hunting strategy and techniques**

*Shiro Sasaki*

The indigenous people in the Russian Far East has a long history of the commercial hunting for the fur bearing animals. I will discuss what elements induced the change of their hunting and what parts of the hunting they tried to protect with every effort.

**P052 The future with/of Maya anthropology**

*Convenors: Kazuo Aoyama (Ibaraki University)*

*Discussant: Junji Koizumi*

*Room 204: Thu 15th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

The panel, the Future with/of Maya Anthropology, will discuss and think about the future of Maya studies as anthropology in general but also as various specialized studies (e.g., archaeology, epigraphy, iconography, lithic study, physical anthropology, zooarchaeology, ethnology) covering different areas for debate. The presenters will summarize anthropological research questions that they have asked in their specialized study and their answers, and propose what should be done in the rest of their career and by next generations of Maya scholars.



**Anthropological “reducing” of Mayan languages for their revitalization***Shigeto Yoshida*

This paper reviews the linguistical works on Mayan languages and its relations for their revitalization in order to explore the future of anthropology as social science. It discusses the ways in which the anthropologists or linguists can contribute to the revitalization of Mayan languages.

**Through seeing stones: Maya epigraphy as a mature discipline***Stephen Houston (Brown University)*

The decipherment of Maya writing is a story of surmounted challenges and novel, piercing insights into the civilization behind such texts. But a look to the future reveals its limits as well as promising routes ahead.

**A future for physical anthropology of the ancient Maya?***Lori Wright (Texas A&M University)*

I review progress in study of ancient Maya skeletons over the last 25 years regarding health, diet, mobility and mortuary behavior. Growth is seen in the larger number of dedicated bioarchaeologists of the Maya, new analytic methods and research topics despite ongoing archaeological challenges.

**Semiotic analyses of Maya lithic caches: anthropologies of technology, symbolism, and religion***Zachary Hruby (Northern Kentucky University)*

Caches are interesting for their rich array of materials and enigmatic symbolic meanings. Objects of jade, shell, animals, obsidian and flint were laid in symbolically charged ways. Semiotic analyses provide a comprehensive understanding of the multivalency of ritual deposits.

**Future with/of Maya anthropology and Maya lithic study as economic anthropology***Kazuo Aoyama (Ibaraki University)*

I will summarize anthropological research questions that I have asked in Maya lithic study and their answers, and propose what should be done in the rest of my career and by next generations of Maya scholars.

**What dreams may come: a future for the early Maya***William Saturno (Boston University)*

This paper provides a summary account of research conducted in recent decades on the origins of Maya civilization and suggests topics to be considered by the next generation of scholarship.

**Anthropology is the future of zooarchaeology in the Maya world***Kitty Emery (University of Florida)*

Increases in number and detail of Maya zooarchaeological studies reveal a heterogeneity in animal use that must be understood through collaboration with other anthropological specialists, particularly in such fields as ethnology and iconography.

**Clothes as mutual communication from the case of Mayan women in Guatemala***Yuko Honya (Keio University)*

For Mayan women in Guatemala, clothing is an important medium of non-verbal communication. Focusing on the evolution of women's tunics (huipil), I will not only analyze how Mayan women have shared various patterns and created the variety of huipils, but also examine the mechanism of female network.

**Facing Maya agency: reflections on ethnological studies of contemporary Mayan people***Motoi Suzuki (National Museum of Ethnology, JAPAN)*

This paper describes how Mayan people have been expressing their agency as Maya since 1980s, referring to the ethnological studies in Yucatan and Belize. Then, it asks who can decide what is Maya culture, and what is the role of researchers in order that Mayan people construct their agency.

**Transmission of the culture of the perishable over generations: some lessons from Mayan studies**

*Kazuyasu Ochiai*

No one constructs pyramids among the Maya today. Thousands of contemporary Mayan weavers, however, make textiles with designs that go back to the 8th century. If such perishable culture has successfully transmitted the ancient civilization to today, how has it been possible? What does it suggest?

**P053 Education in Latin America under ethnographic and ethnohistorical perspectives: past and future of schooling and child care**

*Convenors: Ademir Valdir Dos Santos (Federal University of Santa Catarina); Aricle Vechia (Tuiuti University of Paraná)*

*Room 201 A: Fri 16th May, 08:30-10:00, 13:30-15:00*

Latin America has as one of its essential characteristics the ethno-cultural diversity. The social meaning of children and childhoods and their participation in society have been determined by the contexts of colonialism and globalization, but also of independent movements and revolutions. Different people of Indigenous, African and European origin built a multicultural scenario that continues strongly determining the forms of school organization. This panel is based on rigorous research and discusses under ethnographic and ethnohistorical perspectives, the institutionalization of schooling and child care. From the methodological point of view, are combined discourses of various voices and facets in a debate that questions the past and the possibilities of the future in this region. Similarities and differences are analyzed, based on the premise that issues of ethnicity and class are crucial to the understanding of being child and of the childhoods.

**Childhood care and education in southern Brazil (1897-1930): the ethnic German schools**

*Ademir Valdir Dos Santos (Federal University of Santa Catarina)*

Focuses on the rise and transformations of schools in a colonial area of German immigration situated in Santa Catarina, Brazil, between 1897 and 1930. The condition of German schools based on ethnic-oriented social relations linked to German-European culture were based on ideas of Brazilianization.

**German descendants children in southern Brazil, 1930-1945: a threat to the Brazilian nationality**

*Aricle Vechia (Tuiuti University of Paraná)*

In the period between 1930 and 1945 the education of children in Brazil experienced singular moments. The Nationalization Campaign undertaken by the government put the children who were German descendants as an object of ideological indoctrination and should be internalized concepts of Brazilianity.

**Constitution of cultural diversity in Brazil: Italian immigrants, culture and schooling**

*Rosa Lydia Teixeira Corrêa (Pontifícia Universidade Católica do Paraná)*

In the late nineteenth century the Italians integrate into Brazilian society installed on coffee farms, replacing the hand of black slave labor. They create schools linked to mutual aid associations articulated to their own cultural practices and claim them to the state.

**Culture and work in the nineteenth century: European immigration in Brazil**

*Terezinha Oliveira (State University of Maringá)*

This exhibition analyzes the ethnic and cultural relevance of European immigration to Brazil in the second half of the nineteenth century. It had, as objectives, to replace the slave labor, to 'civilize' the country through European habits and to provide the 'whitening' of the working population.

**Children of the revolution: power relationships in rural school teacher's training in México, 1922-1945***Alicia Civera (Cinvestav)*

I analyze the everyday life of the schools in charge of training rural teachers between 1922 and 1945 in Mexico. After living 10 years of civil war, these were very important to try to change the mentalities and bodies of peasants and Indians children to construct new citizens.

**Italian primary schools in São Paulo, Brazil (1880-1920)***Ester Buffa*

The main objective of this paper is to present a systematization and analysis of existing schools in São Carlos, state of São Paulo, Brazil, in the period from 1880 to 1920, emphasizing those opened up by immigrants and the characteristics of their organization that were based on ethnic references.

**P054 Dynamics of mobility of Mongolian pastoralists***Convenors: Hiroyoshi Karashima**Chair: Yuki Konagaya**Hall 3: Fri 16th May, 13:30-15:00, 15:30-17:00*

Human history is that of expansion of human to space, so it is not too much to say that it is a history of movement or mobility. In other words, human is a living thing with mobility. Especially, mobility allows "nomadic" or mobile pastoralists to live and use resources in their circumstances. It is applicable to Mongolian pastoralists. Their way of life has been based on mobility for long time. It had attracted Japanese anthropologists and some of them carried out fieldwork there until the end of World War II.

In the Post-Socialist Era, Mongolian pastoralists have experienced political change and economic crisis, and their way of life has changed. Now we can't understand them as "nomadic" or mobile pastoralists so simply, and need to reconsider the concept of mobility of Mongolian pastoralists. Many types of mobility are seen in Mongolia: sedentarization as "zero mobility", migration between urban and rural areas, and movement over the border under globalization. Of course, pastoral movement continues to be carried out. Now we can see the concept of mobility has been changing and expanding. So, we need to understand mobility as dynamics. This panel focuses on the dynamics of various mobility and approaches pastoralism and society of Mongolia.

The panel consists of two parts:

1. Dynamics on ecological sphere - this part will deal with pastoral movement in Mongolia.
2. Dynamics on social sphere - this part will deal with sedentarization, migration, and other mobility about Mongolian pastoralists.

**Relationship between nomadic pastoral livestock and the steppe ecosystem of Mongolia***Eer Deni (The University of Tokyo); Jargalsaikhan Luvsandorj (Mongolian Academy of Sciences);**Nachinshonhor Urianhai Galzuud (Okayama University)*

In the Non-equilibrium environmental dominated Mongolian plateau, steppe vegetation was historically used by the nomadic pastoral livestock. In this study, we focused on the relationship between seasonal migration and aboveground biomass of steppe vegetation in the Mongolia.

**Changing strategies of pastoral management and mobility in suburban areas of post-socialist Mongolia***Takahiro Tomita*

This paper presents a case study of pastoral management in the suburban regions of a secondary city in north Mongolia. This study will hopefully dispel the fixed image that pastoralists have returned to traditional ways of herding and living after the transition from a socialist to a market economy.

**Community-based natural resource management” (CBNRM) projects’ impact on the pastoral society in Mongolia**

*Akira Kamimura*

Since the late 1990s, CBNRM projects have established thousands of “herder groups” as a community in Mongolia. However, most of them have disappeared after the project ended, probably due to the commonly accepted design principle for sustainable management of CPRs: “clearly defined boundaries”.

**Do Mongolian nomads transform into city dwellers? From the life course and family history**

*Mari Kazato*

The aim of this paper is to point out that modern Mongols do not look for urban areas one way but their choices of residential place include both rural and urban areas. They adapted to changing society by going and coming between rural and urban areas seasonally and circumstantially.

**Migration and sustaining the pastoral society: a case study of Hentii aimag, Mongolia**

*Hiroyoshi Karashima*

The aim of this presentation is to show a process that Mongolian pastoralists migrated. It is not a simple process of sedentarization in that they didn’t always move from rural area to urban and become urban dwellers. Mobility of various directions by various statuses helps sustain pastoral society.

**Survival as pastoralists: a case study of remote area, Southeastern Mongolia**

*Takahiro Ozaki (Kagoshima University)*

In today’s Mongolia, there are two types of pastoral strategies; that of suburban area and remote area. My presentation discusses a case of a remote area in Southeastern Mongolia, and makes it clear the way in which to stay there as pastoralists, based on field research data in 1998 and 2008.

**P055 Towards African potentials for coexistence in urban context**

*Convenors: Motoji Matsuda (Graduate School of Letters)*

*Discussant: Shuhei Shimada (Tokyo University of Foreign Studies)*

*Room 101b: Fri 16th May, 17:30-19:00*

Contemporary African urban societies face the task of how to prevent violence and how to recreate the living world of coexistence. The aim of this panel is to explore the road to the realization of coexistence, and reconciliation by elucidating the African potential embodied in the knowledge and social institutions created, and managed by the African people themselves.

The difficulty faced by African urban society today is the exhaustion and fragmentation and compartmentalization of social order brought about by violence, insecurity, unequal distribution of wealth, and ethnicization. To cope with this situation, the international community has achieved some success through development aid projects, and aid activities of the NGOs. However, the firm guiding principle of these “interventions” was the Western values and mores of liberal democracy and justice under the law.

By contrast, our panel is based on the assumption that African people themselves have created, accumulated, and managed knowledge and social institutions that have proven to be effective in maintaining/creating social order and achieving coexistence. This capacity of Africa which we term, the African Potentials, is not to be regarded as some isolated and unchanging entity, but rather, an evolution formed out of repeated collision and integration with the outside influences of the West and the Arab/Islamic world. This panel will reassess African potential capacity, to seek practical and effective applications of the potential capacity for coexistence and reconciliation.

### **Managing disputes in everyday life through avoidance: cases from the Arsii Oromo villages, southern Ethiopia**

*Mamo Hebo*

When norms for resource exchange are violated and, the essences of social relations are challenged, disputes often emerge among people. These disputes have to be handled through one or more of the various strategies. This paper discusses one such strategy called hammeenna among the Arsii Oromo of Ethiopia.

### **The unionization of street traders: the riots and the politics of the street in Tanzania**

*Sayaka Ogawa (Ritsumeikan University)*

In this presentation, I investigate the riots and unionization of the street traders' association "SHIUMA" in Mwanza city, Tanzania to reconsidering informality that creates new relationship between the government, the informal sector and civil society in Africa.

### **Urban voluntary associations as "African potentials": the case of Yaoundé, Cameroon**

*Misa Hirano-Nomoto*

Voluntary associations are very active in many African cities. I consider urban voluntary associations as "African potentials" and describe how these groups produce various ties among urban dwellers and work to maintain social harmony in the case of Yaoundé, Cameroon.

### **In the crucible of economic siege and globalisation: potential of Zimbabwe's informal metal manufacturing industry**

*Zvakanyorwa Wilbert Sadomba (University of Zimbabwe)*

Zimbabwe's urban informal sector is characterised by colonial economic policies which were inherited by the post-independence state. Metal manufacturing was at the centre of this transformation. Anthropological study was done at the height of the economic downturn as western embargo took effect.

## **P056 Cyberpilgrimage: theory, practice and future**

*Convenors: Pedram Khosronejad (St. Andrews University); Kenji Kuroda (Japan Society for the Promotion of Science)*

*Room 102a: Sun 18th May, 15:30-1700*

Today cyberspace is a reason for concern in most religious communities. In the last few years, both orthodox and less orthodox religious groups and communities seem to have acknowledged that the development of the Internet cannot be ignored, trivialized or kept away from religious communities. The discussion has therefore moved to more general questions on the degree to which true believers are allowed to get involved with the Internet and cyber space and on how to make it more relevant to their religious beliefs and duties.

In this panel we tackle with new phenomenon of cyberpilgrimage (pilgrimage mediated by digital media) in contemporary religions. The field of cyberpilgrimage, primarily from the viewpoint of religious and theology studies, is new topic in digital anthropology and anthropological pilgrimage studies. However, the new phenomenon seems to be a key to deconstruct and rethink former concept of pilgrimage in various reasons; lack of physical journey, general availability of access to sacred area and so on. Thus, the presenters in this panel explore dynamics of cyberpilgrimage in terms of pilgrimage studies.

### **Locational and cyber pilgrimage in Israel: between sensual, imagined, and mediated experiences**

*Liora Sarfati (Ben Gurion University in Eilat)*

Online pilgrimage related to Jewish saints in Israel allows a unique interplay between tangible, imaginary, and mediated experiences. Cyber venerated compartmentalize their activities into various life contexts and enjoy a personally tailored combination of Internet based and locational practices.

### **Tendencies of cyberpilgrimages in contemporary Bulgaria**

*Liisa Vesik (Estonian Literary Museum); Andres Kuperjanov (Estonian Literary Museum)*

This paper analyzes the phenomenon of cyberpilgrimages in contemporary Bulgaria: to canonical Bulgarian Orthodox pilgrimage destinations like the Rila Monastery as well as newer ones like the Forest of Crosses, and to the church and burial place of Baba Vanga (1911-1996).

### **Digitalizing holy spaces and religious authorities among Shi'a Islam**

*Kenji Kuroda (Japan Society for the Promotion of Science)*

In this presentation I tackle religious authorities' views on digitalizing holy space in Shiite Islam in terms of exploring religious "norm" and practice among contemporary Muslims.

## **P057 Bio-cultural approach in human health study: retrospect and prospect**

*Convenors: Tilutoma Baruah (Cotton College State University, Assam)*

*Chair: Premananda Bharati*

*Multi Purpose Room: Fri 16th May, 13:30-15:00, 15:30-17:00*

Human society consists of numerous social, ethnic, linguistic, religious and territorial groups. Health is everybody's concern. Determinants of health vary between geographical regions, cultural groups and also between the countries of various economic statuses. The health status of human is influenced by its variety of cultural behavior and biological factors. Some cultural practices widely ubiquitous in the area of health care. Bio-cultural studies offer valuable designs for studying the interface between biological and cultural factors affecting human well-being. This interface has been reconnoitered in many ways since last five/six decades. It is proposed in this panel to integrating the approaches and methodologies of both social and biological studies related to human health in retrospect and prospect.

### **Women and ethnomedicine: the case of the Assamese Hindu women**

*Birinchi Medhi (Gauhati University)*

The concept of health and diseases are basically universal. However, traits like belief, education, philosophy, religion, socio-economic conditions, determine people's attitude towards health and illness.

### **From discovery to distribution of sickle cell gene in India: a review**

*Bhaskar Urade (University of Pune)*

The present paper is based on secondary sources published in various journals and books. The study of sickle cell anaemia can be used as useful genetic marker. The high magnitude of sickle cell gene has been located from South India followed by Central and Western with sporadic cases from Eastern India.

### **Growth pattern of Assamese and Bengali children of South Guwahati of Kamrup District of Assam, India**

*Tilutoma Baruah (Cotton College State University, Assam)*

In this paper attempts were made to find out the growth pattern of Assamese and Bengali children of south Guwahati of Kamrup district, Assam, India.

### **Continuity and change of health care practices among a tribal population of Assam**

*Arifur Zaman (Dibrugarh University)*

Health is an urgent need for human development and is essentially concerned with the betterment of humankind. Traditional knowledge always plays an important role in the health care system of each indigenous community, though in contemporary times the modern medicare system has influenced the same.

**Urban impact on health of on an indigenous community with special reference to biological social factors**  
*Shabeena Saikia (Gauhati University)*

This paper is based on a study conducted in a rural urban setting on an indigenous community. Urban impact on this originally rural community exposed them to various types of doses which were earlier unknown to them. This paper discusses the situation in the context of cultural and biological factors.

**P058 Reimagining the self and the field in contemporary ethnography: insights from living and researching within and through borders**

*Convenors: Yuki Imoto (Keio University); Tomoko Tokunaga (International Christian University)*

*Chair: David Blake Willis, William Beeman (University of Michigan)*

*Room 101a: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

This panel discusses self-reflexivity both as method and as a topic of inquiry. It invites papers that explore approaches such as autoethnography, collaborative/team ethnography, multi-sited ethnography, feminist ethnography, and native ethnography to actively engage in the critiques and possible (or impossible?) futures of postmodern methods. We aim for refinement of concepts such as field, self, and ethnographic writing itself, and for dialogue with ideas from contexts other than the Western/postcolonial anthropological vernacular.

In discussing self-reflexivity, we employ the notion of 'border' as a conceptual tool. The border concept interrogates notions of 'here' or 'there', self or other, native or foreign, researcher or researched, and constructs terrains that go beyond these binaries. When assuming 'border' to be 'a psychic, social and cultural terrain that we inhabit, and that inhabits all of us' (Anzaldúa, 1987), self-reflexivity ceases to be mere politicized confession or navel-gazing. Rather, for those who inhabit borders, reflexivity becomes existence/identity/perception itself.

How do researchers understand multiple identity borders between self and other, and how do they navigate 'ambiguous insider/outsider positions' (Kondo, 1990)? How can we make sense of 'culture' through inhabiting borders? We invite papers that incorporate border concepts, whether of identity, language, the body, geographical or intellectual space, for a more nuanced understanding of self-reflexivity in postmodern research.

**The outsider in the margins: applying a feminist methodology to ethnographic research on the volunteer implant in the Israeli development town**

*Shauna Gamsey (Ben Gurion Institute)*

In this paper, I explore the insights of applying a feminist methodology to my ethnographic research as a volunteer and outsider in one of Israel's marginal aid-constructed communities – the socio-economically distressed 'development town'.

**The liquid gaze: an "Asian" in "Africa"**

*Ohsoon Yun (University of Exeter, UK)*

This paper examines the shifting concept of the researcher's gaze based on my fieldwork experience in Ethiopia over the last eight years. The point of view presented is unique in comparison to my own experiences researching in South Korea, China, Japan, and the UK.

**Writing of and within the dilemma: an auto/feminist/native ethnography on researching and publishing in Japan**

*Aya Kitamura (Tsuda College)*

Writing about Japanese women as a Japanese woman is a vulnerable endeavor. Through an autoethnographic account, this paper explores self-reflexivity vis-à-vis conflicting power relations endemic to researching, writing and publishing that further complicate the ethnographer's dilemma.

**Autoethnography from the borders of anthropology and Japan: co-constructing narratives of borderland experience among two 'native' female academics**

*Yuki Imoto (Keio University); Tomoko Tokunaga (International Christian University)*

As an autoethnographic exploration among two 'native' Japanese female academics trained in the US and the UK, this paper delineates the constraints and possibilities of intellectual border crossings, and the place of 'hybrid' scholars within the contexts of local anthropologies and Japanese higher education.

**Conceptualizing and negotiating glocalized borders of identity in ELT in Japan: a "native speaker's" ongoing journey of self-reflective practice**

*Nathanael Rudolph (Mukogawa Women's University)*

This paper explores the presenter's negotiation of transcultural and translinguistic identity, and concomitant conceptualization and challenging of glocalized borders of "inside" and "outside," and "us" and "them" in English language teaching in Japan.

**When anthropologists collide: self-reflexive dialogues between a 'native' and a 'foreign' anthropologist**

*Sachiko Horiguchi (Temple University Japan Campus); Ellen Rubinstein*

This paper aims at a more nuanced understanding of self-reflexivity in fieldwork by examining the dialogues between two anthropologists who inadvertently shared a field site. It highlights the influence of linguistic, academic, and ethnic backgrounds on ethnography as both practiced and written.

**Imagined "ethnic authenticity": revisiting the construction of a research context by researcher and researched**

*Satoko Shao-Kobayashi (Chiba University)*

This study revisits two of my previous ethnographic studies on ethnic identity, language learning and social relationships. Focusing on a concept, "authenticity," I closely reanalyse the way in which I engaged in the construction, interpretation and representation of the research contexts and data.

**'Multiple presences of infinite layers': defining insider/outsider participation in ethnography**

*Diite Strunge Sass (Mahidol University International College)*

This paper investigates the role of movement across boundaries between communities of practices in conducting ethnographic fieldwork. In doing so, it will focus on understandings of the insider/outsider roles, suggesting that these are both highly situational, fluid and complex forms of membership.

**The researcher as participant: how adopting a dual role can enrich the efficacy of fieldwork**

*Natalie Close (Australian National University)*

This paper looks at how boundaries between the researcher and the participant in fieldwork can be affected by the role of the researcher, and what can be gained by including the self in research on abstract notions such as identity and hierarchy.

**Ethnography of tourism and participant observation: the intimate experience of being one traveller among the others**

*Clothilde Sabre (Hokkaido University)*

When conducting the multi-sited ethnography of tourism, the intimate connection between imaginary and reality that occurs during the trip for the tourists is an experience that needs to be shared and lived by the researcher. The self narrative experience is then included as an ethnographic tool.



**Le Verfügar aux enfers - Germaine Tillion's operetta. From the 'ethnographic inside-outside' to the staged derision as strategies for an auto (and hetero) existence and resistance in Ravensbrück**

*Ana Brinca (New University of Lisbon (UNL))*

This paper's objective is to give an interpretative analysis of Germaine Tillion's operetta written in Ravensbrück, simultaneously discussing the personal experience as a study case and reflection and the 'ethnographic' writing as or with the purpose of action (existential or of resistance).

**Anthropology, infra-reflexivity, and postdramatic theatre**

*PhD (cand.) Aäron Moszowski Van Loon (Universidad Nacional Autónoma de México)*

By juxtaposing the development of reflexive anthropology and postdramatic theatre, the paper intends to shed a new light on a crucial episode in the history of contemporary anthropology. It will be made clear that anthropology and art are converging worlds.

**P059 Anthropology through the experience of the physical body**

*Convenors: Kaori Fushiki (Taisho University); Ryoko Sakurada (Ikuei Junior College)*

*Room 101b: Sun 18th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

What lays at the core of anthropology? Recently, we debated the anthropology of 'things' as a continuity of all kinds of physical existence, recognition, thoughts and knowledge. However, we cannot ignore our individual existence and our experience that constructs our world as a kind of cohesiveness. Once 'things' that exist outside of our recognition are captured by our individual senses, recognition and experience construct our world around us. But at the same time, our senses and recognition have also been constructed through individual experiences interpreted through our physical body. Therefore, it can be argued that from one perspective, all anthropological subjects revolve around the 'physical body', leading to the inevitable question of what is a human and what is constructed culture?

In this panel, we will explore the following themes. 1) Rethinking linkage including classic themes such as lineage, family, lifestyle, living sphere, and moving. 2) The body itself, including the topics of the deficiencies of the body parts, the lack of the bodily functions, and medical treatments. 3) The topic of dead bodies, human lives and death. 4) Human behavior depending on our physical body which has limits in terms of movement and social behavior. 5) An interim body such as the body of spirit mediums, additional body parts, and cyborg-nized bodies and their lives. Within this discourse, we will be able to discuss the limits of the self, the expanded self, what is the essential 'self' and what is a human?

**Revisiting the self in Chinese kinship studies: through the household investigation ritual**

*Koon Lee Dean Wang (National University of Singapore)*

What is in the body of a Chinese? How is the body tied to the intimate environment – the house? This paper, through the Household Investigation Ritual, seeks to revisit the idea of the Self in relation to the cosmic and spiritual realm, and also its interaction with others in a household setting.

**Social body of Chinese woman: exclusion and inclusion of female corporeality from/in the house in Malaysia**

*Ryoko Sakurada (Ikuei Junior College)*

This paper examines how the body of Chinese woman is treated in the domestic sphere in contemporary Malaysia. A woman's body is often considered as 'problematic'. Nevertheless, the continuity of the house and lineage is maintained not only by male existence but also female corporeality.

**Attachment and detachment between the woman and the fetus: observing abortion ritual in Taiwan**

*Grace Cheng-Ying Lin (John Abbott College)*

This paper examines how the body of the woman is defined and treated in the context of abortion ritual in Taiwan nowadays. The body is regarded as a “fetus carrier”. Nonetheless, the active participation of the woman during the ritual process allows her to interact with life spheres over time.

**Familiar bodies: examining gender and kinship through embodiment**

*Benjamin Hegarty (The Australian National University)*

This paper draws on ethnographic data from fieldwork with male-bodied transgender people (waria) in Indonesia. I consider the body as a locus for the experience of memory and desire, focusing on ‘the family’ as key site at which the ‘self’ can be understood as intersubjectively constituted.

**Feelings of sharing and belonging: sensory emotions and the shaping of group boundaries**

*Mariani Léo (F.R.S-FNRS/Ulg)*

Proceeding from ethnographic data on a group of French-Cambodian migrants settling in Cambodia, I discuss here the role of the physical body, as culturally shaped and cognitively rooted, in the construction of identities.

**Decoding meaning: the relationship established between ritual performance and space, within the Agraharam settlement of East Fort, Thiruvanthapuram**

*Ranjani Srinivasan (CEPT University)*

This paper illustrates how space is conceived and experienced by the performer through ritual within a Brahmin settlement, built around the Padmanabhaswamy Temple, Trivandrum, Kerala.

**Bodies for the gods: trance possession and the role of the body in ritual**

*Fabian Graham*

The paper first presents a case for paranthropology as an underlying principle for ethnographic research methodology, and then illustrates the value of the methodology through conversations with mediums in trance.

**Penetrating the body: spirit possession at a school in Southern Thailand and an anthropology of affect**

*Ryoko Nishii (Research Institute of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies)*

Through examining field data of spirit possession phenomena this paper aims to introduce new aspects of anthropological thinking by applying affect theory and thereby setting the physical body/self into a fluctuating, living world.

**Deaf bodies: toward a holistic ethnography of deaf people in Japan**

*Steven Fedorowicz (Kansai Gaidai University)*

Deafness viewed in terms of a deficient physical body perpetuates social limitations. This paper presents a holistic view of the deaf body – biological, ecological, phenomenological, social and cultural – to move beyond impairment and explore the body as a media to interpret and express meaning and worldview.

**Negotiating boundaries of skin and ink: horimono and the tattooed body in downtown Tokyo**

*Hayley McLaren (Hitotsubashi University)*

This paper explores the so-called ‘living art’ of horimono, Japanese tattoos, as practiced in shitamachi Tokyo. Lived experiences of tattooed bodies suggest horimono are more than just visual images, signs, symbols, or markers/makers of identity, inked onto the surface of the physical body.

**Body awareness techniques in judo: between sensations and material culture**

*Michael Hilpron*

Based on a five-year ethnographic fieldwork between Japan (Tenri) and France (Orleans and Martinique), this paper investigates the role of material culture and sensations in judo performance (Hilpron, 2012).

## **P060 Opportunities and challenges for the future of practicing anthropologists**

*Convenors: Tomomi Naka (Tottori University); Sunga Lee*  
 Room 201 B: **Fri 16th May, 08:30-10:00**

Practicing anthropologists have been making inroads into greater spheres of engagement in both public and private sectors as well as non-governmental sectors (see Brondo 2010, Checker 2009). With this increasing presence comes greater opportunities and a greater need for internal reflection. Our panel will explore the issues and opportunities impacting the future of practicing anthropologists, addressing critiques and understandings of a globalizing and innovating field. Using internal and external lenses of theory, research, and action, the panel's goal is to present thought-provoking papers that reflect on trends and future impacts. Questions such as the following are pertinent to the panel's topic: Will practicing anthropology become the public face of anthropology and what will this mean for the discipline? What are the ethical implications of greater access to information and data in the future? What new methods might we see in the future? How will or how should theory interconnect with the practice of anthropology? In what ways will practicing anthropology form new associations within and outside anthropology and diversify? In what areas has practicing anthropology not yet made inroads? Is public engagement a moral obligation of anthropology? What are the future implications of whom practicing anthropologists work for and with? What considerations should be made for the future training and education of practicing anthropologists?

### **Genealogy: beyond tradition in anthropological research**

*Hari Charan Behera (ISI, GIRIDIH)*

This paper is an attempt to explore how 'genealogy' can be effectively applied for thorough and comprehensive understanding of the dynamics of issues under developmental research beyond tradition in anthropological research.

### **Predicting Predictive Analytics in education**

*Sunga Lee*

Predictive Analytics or Advanced Analytics is relatively new in education. Used to profile and track students to increase retention and performance, the use of technology promises to transform education. The paper focuses on the promises and problems of attempting to "predict" students' abilities.

### **Applying and teaching "anthropological perspectives" beyond the anthropology department**

*Tomomi Naka (Tottori University)*

As cross-cultural perspectives are emphasized in many fields, increasing need and opportunities are available to teach anthropology in non-traditional academic settings. This paper explores challenges and opportunities in teaching anthropological perspectives in diverse settings.

## **P061 Mobile pastoralists and international development: standpoints and engagements**

*Convenors: Eric Thrift (National University of Mongolia); Bum-Ochir Dulam (National University of Mongolia)*

*Discussant: David Sneath (Mongolia and Inner Asia Studies Unit, University of Cambridge)*

Room 302: **Sun 18th May, 15:30-1700**

Mobile pastoralism has undergone significant transformations worldwide in recent decades, often directed by interventions from international donor organizations. In spaces where "development" largely overlaps with "governance", we ask how pastoralists manage to navigate the diffuse, continuously changing institutional

landscape of development projects, whose activities may overlap or conflict in a given site. In particular, we wish to consider how mobile pastoralists' adaptive flexibility--rooted in strategies of shifting resource use, fluid social organization, and fluctuating herd size and composition--may equip or predispose them to relate to development projects or institutions in innovative, potentially opportunistic ways.

This panel will explore and discuss the multiple standpoints from which mobile pastoralists interact with international development projects or organizations, and how development anthropology can contribute to explicating these standpoints. Drawing on our own engagements with development projects targeting pastoralists, we intend to discuss the priorities and pitfalls of practising development anthropology and institutional ethnography on behalf of development agencies or their stakeholders, and how our work can benefit mobile pastoralists.

This panel is organized by the Department of Social and Cultural Anthropology, National University of Mongolia within the framework of the Green Gold Sustainable Pasture Management Project funded by the Swiss Agency for Development and Cooperation.

### **Local development interventions and power networks among herders in Mongolia**

*Byambabaatar Ichinkhorloo (National University of Mongolia); Emily Yeh (University of Colorado Boulder)*

This paper focuses on how development projects have been implemented at local level through ethnographic in-depth studies in two different geographical locations and how this development intervention creates competitive power networks among herders through network studies.

### **Pastoralists adapting to development: responses to institutional change and uncertainty in Mongolia**

*Eric Thrift (National University of Mongolia)*

Mobile pastoralism has been widely acknowledged as constituting a set of practices enabling adaptation to uncertainty and instability. In this paper I discuss evidence of how Mongolian pastoralists may subvert development agendas in order to maintain existing adaptive practices.

### **Herder wealth, investment, and residential structure in rural Bayanhongor province, Mongolia**

*Ariell Ahearn (Oxford University)*

This paper explores the residential structures and investment strategies of herders in rural Mongolia in an effort to understand the nature of contemporary herding practice and decision-making in conflicting socioeconomic and environmental conditions.

### **Who decides to move, to where and when? State, international aid agencies and local community perceptions about boundaries, seasonal change and economic relations tied to the land**

*Tuya Shagdar (National University of Mongolia)*

The paper explores dynamics between state, development agencies and herders in relation to access to common pool resource.

## **P062 Biomedicine in Africa: changes in knowledge, practice, and sociality**

*Convenors: Takashi Tamai (University of Tokyo)*

*Discussant: Murray Last*

*Multi Purpose Room: Sun 18th May, 08:30-10:00, 10:30-12:00*

This panel aims to explore through ethnographic studies in Africa the social and cultural impacts of biomedicine on the everyday lives of people as well as changes in biomedicine. We are concerned particularly with interactions in various parts of Africa between biomedical practices and knowledge on the one hand and

complex and changing socialities and the intricate flow of cultures on the other. Undoubtedly, such interactions have been taking place in diverse ways. These may include situations involving a plurality of biomedical promoters ranging from the apparatuses of states to NGOs of various kinds and with objectives which are not necessarily uniform; local populations comprising a multitude of groups and individuals with various cultural backgrounds that receive, reinterpret or reject biomedicine differently; groups and individuals in communication or conflict with each other and affecting the course of therapy management, often in unexpected ways; the increasing mobility of people broadening therapeutic options, while also foreclosing therapeutic choices by allowing migrants to maintain their attachment to the medicine of their hometowns; and medical cultures in a state of flux, where biomedical practitioners and laypeople may experiment and gamble on hitherto unknown medical practices and products. Such ethnographic studies are well positioned to shed new light on not only the medical-anthropological study of biomedicine in Africa, which deserves much more scholarly attention, but also contemporary changes in African medicine.

### **Risk and responsibility in the era of global health: public health interventions and HIV-discordant couples in rural Ethiopia**

*Makoto Nishi (Kyoto University)*

This paper addresses the complex realities of HIV-discordant couples living in Ethiopia. It identifies three realms of realities these couples face: epidemiological reality, reality of the locality, and reality of relatedness. Each realm involves a certain set of knowledge and ethics.

### **The payment and milieu of mutual aid: the National Health Insurance Scheme and multiple cares in southern Ghana**

*Akinori Hamada (National Museum of Ethnology, Japan)*

In 2004, the National Health Insurance Scheme (NHIS) was introduced in Ghana. This health insurance, or anonymous mutual aid, not only replaces and undermines some face-to-face mutual aid practices but also entails others. This paper explores how this new technology impacts sociality.

### **Emerged options for female circumcision (FGM) among Kenyan Samburu pastoralists**

*Kyoko Nakamura (Kyoto University)*

In this paper I examine the process of changing attitudes and practices surrounding FC/FGM among the Kenyan Samburu pastoralists by showing cases and discourses over the newly created cutting styles.

### **Coping with the wounds of violence in Karamoja, northeastern Uganda**

*Itsuhiro Hazama*

This presentation focuses on herders' etiology and folk therapies of common illnesses related to state violence in northeastern Uganda. It indicates creative resourcefulness of body in rebuilding worlds and inextricably associated risk of biomedicine to personal and social bodies.

### **Potential contribution of anthropology to global health: cases of ethnomedical practice and health intervention in northern Ethiopia**

*Ken Masuda (Nagasaki University)*

This study will discuss potential contributions of anthropology to global health. Our ethnographic research of a ethnomedicine in northern Ethiopia indicate that the research findings are fed back upon medical practitioners and have 'relativizing effect' on their views about health promotion.

### **Dealing with uncertainty and the search for a remedy: malaria and remedies among Beninese migrants in a Nigerian community**

*Takashi Tamai (University of Tokyo)*

This study is an ethnographic analysis of Beninese migrants living in Makoko, one of the largest slums in Lagos, Nigeria, to explore how they experience and deal with uncertainty in their search for a remedy for malaria.

**Medicalizing process or entrepreneurial practice? The case of childbirth practitioners in Lagos**

*Hidetoshi Kondo (Kansai Gaidai University)*

This study will look into the practices of both traditional birth attendants and church birth attendants in Lagos and argue that while they have incorporated biomedicine due mainly to the state training programs, they should be considered as entrepreneurs who combine different practices for profits.

**P063 Traditional and indigenous medicinal knowledge and practices among the indigenous people: past and its future**

*Convenors: Maralusiddaiah Halasur Matt (Directorate of Census Operations)*

*Discussant: Srikantaswamy /Bhaskara Ramesh/*

*Room 102a: Thu 15th May, 13:30-15:00, 15:30-17:00*

Over the last few decades, awareness has increased about the phenomenon of medical pluralism and the importance of integrating bio-medicine and other forms of health care among the indigenous people. The broad variety of healing cultures existing alongside bio-medicine is called complementary or alternative medicine in industrialized countries and traditional medicine in developing countries. Indigenous communities throughout the world have medical systems which are heavily based on surrounding nature, supernatural beings and belief systems. With globalization and economic liberalization these medical systems are exposed to other medical systems, including modern bio-medicine. The medical system and magico-religious system is a complex one in the sense that it encompasses a variety of practices that employ magic, religion, physical pressure, plant and animal products and even the allopathic medicine representing medical pluralism. During the course of history Indigenous people have evolved various mechanisms to overcome ill health and disease based on traditional and Indigenous knowledge. Though all these diseases are believed to have been caused due to various mystical reasons, the diagnosing practices clearly indicate they are still in search of ascertaining the actual cause of diseases. This can be well established by the fact that the Indigenous people not only observe magico-religious rites to ward off sickness, but they also use a variety of herbal and animal products to get cured.

This panel invites papers that seek to investigate medical and traditional knowledge in the globalizing world, especially regarding the health conditions and health practices among Indigenous people.

**Use of a dandelion by American Indian healers**

*Zhanna Pataky (Wichita Indo-Chinese Center)*

Cherokee Indian medicine is used according to the four directions. The dandelion belongs to three directions: east, north and west. Each direction has the "life value".

**Formal and informal medical systems and sustainable development in the Egyptian oasis**

*Aleya Hussein Hassan (Beni - Suef University)*

Evolving human communities had positive and negative effects on traditional communities which under development. Every community has its informal medical systems depend on its cultural and physical condition for treatment and medicine still use in all oases side by side the new one.

**Emerging indigenous medical knowledge in Japan**

*Miho Ushiyama (Waseda Institute for Advanced Study)*

This paper shows the case of emerging indigenous medical knowledge regarding atopic dermatitis in Japan. By illustrating this case, this paper discusses that indigenous knowledge can be produced even in modern settings.

**The globalization and indigenous knowledge among the Jenu Kuruba of Chamarajanagara***Appaji Gowda (Karnataka State Open University)*

This paper hopes to trace out the globalization and indigenous knowledge among the Jenu Kuruba of Chamarajanagara.

**Healing and health promoting indigenous knowledge and practices of Narikurawar in Tirunelveli, Tamil Nadu***Muthu Sudalaiyandi Thangam (Sarah Tucker College, South India)*

This paper is concerned with the indigenous medicinal knowledge and healing practices of Narikurawar, a peripatetic tribal community in Tirunelveli, Tamil Nadu, S. India.

**Ethno-medical therapy among the Pawra - an indigenous community***John Gaikwad (University of Pune)*

Etiological factors among Pawra tribal community – treated using therapies like Ritual/ Psycho-social/Herbal/ Physical intervention. Ailments treated using Organic/ Inorganic material. Medicinal items processed in various ways.

**Women and ethnomedicine: the case of the Assamese Hindu women***Birinchi Medhi (Gauhati University)*

The concept of health and diseases are basically universal. However, traits like belief, education, philosophy, religion and socio-economic conditions, determine people's attitude towards health and illness.

**Continuity and change of health care practices among an indigenous population of Assam***Arifur Zaman (Dibrugarh University)*

The overall health status of the indigenous community is the outcome of several interacting factors. Each community has its own ideas and opinions about health and has multifarious knacks to overcome from the diseases.

**P064 Keywords of human mobility: a comparative cultural perspective (EASA/JASCA joint panel)***Convenors: Noel B. Salazar (University of Leuven); Shinji Yamashita (Teikyo Heisei University)**Discussant: Glenda Roberts (Waseda University)***Room 103: Fri 16th May, 15:30-17:00, 17:30-19:00**

Concept-metaphors of mobility, from 'flows' to 'nomads', function as buzzwords in contemporary social theory. While such key concepts have been used abundantly across the social sciences and humanities, as of yet a working vocabulary of these has not been fully developed. Given this context and inspired in part by Raymond Williams' *Keywords* (1976), this panel presents ethnographically informed conceptual contributions that critically analyse mobility-related keywords. Popular English keywords related to mobility include transnationalism, cosmopolitanism, motility and freedom. In this panel, we are interested in comparing this with conceptualizations in other languages and cultures. The Japanese concept of 'tabi' (travel, journey) or 'kanko' ('seeing light'), for example, may be different from English 'tour' and 'tourism'. The English term 'migration' does not find any satisfactory Japanese counterpart. Or in recent Japanese urban tourism, emphasis is on 'machiaruki' (town walking), a concept that may resemble Walter Benjamin's 'flâneur'. In his formative work, Williams sought meanings to formerly understood words through examination of general discussions and separated disciplines, a process which "posed new questions and suggested new kinds of connection" (1976:12). Focusing on keywords of mobility in a comparative cultural perspective, this panel explores the epistemology and ontology of human mobility in more enriched, general terms beyond the currently dominant Western concepts. By design, the focus of each presentation on a particular keyword will form the foundation

of an intellectual conversation about the complex interrelationship between ethnography, these concepts, and their analytical value for anthropological knowledge production.

**Intersections of diversity and mobility in Japanese archaeological discourse**

*John Ertl (Kanazawa University)*

This presentation examines the usage of “diversity” to represent Japan in archaeological discourses focusing on the mobility of the Jomon culture. It examines the connection to the contemporary reimagining of Japanese culture as diverse and multicultural.

**A semantics of transnational mobility: the Japanese migration to Brazil and the political vocabulary**

*Koji Sasaki*

An analysis of the Japanese concepts of migration reveals the changing political conditions in which transnational mobility has acquired varied social values. Concepts such as *imin*, *ijūsha*, *zaigai dōhō*, and *Nikkeijin* are examined in relation to Japan’s emigration policy in the twentieth century.

**Long-stay as a form of Japanese international retirement migration: rethinking mobility of older adults from a comparative cultural perspective**

*Mayumi Ono (Chiba University)*

This paper explores the cross-border movement of retirees from a comparative cultural perspective.

**The Chinese concept of 旅游 (lǚyóu): comparison with English tour and Japanese 観光 (kanko)**

*Tanaka Takae (Tokyo University)*

In recent years, the increase in the number of Chinese tourists has attracted the interest of people all over the world. This paper examines the Chinese concept of 旅游 (lǚyóu) in comparison with English tour and Japanese 観光 (kanko).

**An analysis of key terms related to environmental tourism and protection: with reference to satoyama**

*Megumi Doshita (Tama University)*

This paper attempts an analysis of the various key terms related to environmental tourism and protection by examining critical concepts and practices. By referring to a key term in Japan, *satoyama*, this paper aims to provide useful outcomes to the clarification of human mobility in natural settings.

**Inter-place: a proposed keyword for understanding human mobility**

*Christopher Howard (Massey University)*

Drawing on ethnographic research on tourism and pilgrimage in Nepal and India, this paper will introduce the concept of ‘inter-place’. Exploring the mobile technological practices of contemporary travellers, it will be argued that inter-placedness is a basic aspect of being-in-the-world.

**P065 Indian social anthropology in South Asian perspective: reflection and retrospection**

*Convenors: Nava Kishor Das (Anthropological Survey of India)*

*Room 301 B: Thu 15th May, 17:30-19:00*

South Asian social anthropology suffers from an identity-crisis. Indeed, despite having a long tradition of anthropological research, Indian anthropology is yet to acquire a robust national identity. Anthropology in India has existed for almost two centuries. Originally pursuing only British Anthropology it did diversify its scope and some exceptional works could be brought out. Nevertheless, it largely suffered from mimical reliance on western theories and ‘native’ ethnographic narratives remained replicas of ‘colonial era’ monographs. University syllabuses and courses of study could not modernise. Decennary ‘official-reviews’ for last sixty



years showed how sociology eclipsed social anthropology in India. Studies of village studies and 'little' and 'great' tradition/ Indic civilisation led to Americanization of the discipline and new imitations. Anthropology in south Asia suffers in the absence of strong rebuttal and challenge both to western representations and unjust formulations of Orientalism.

This Panel aims to critically review the scopes and trends of anthropological research in contemporary South Asia/ India and to discuss the prospect of growth of intellectual 'indigenous models' and their applicability. Other aims includes reconsideration of official recognition as 'caste' and 'tribe' of Indian communities and its pitfalls and placing the predicaments of marginalised Adivasis, Dalits, minorities and womenfolk within the constructs of social exclusion, discrimination, displacement and violence. An additional aim is to deliberate on themes of cultural pluralism and hybridity within postcolonial agenda.

### **National identity of discipline: in search of Bangladeshi anthropology in South Asia**

*Nasir Uddin (University of Chittagong)*

Does anthropology indeed need a national identity? The paper critically analyzes the question with the examination of 'Bangladeshi anthropology' in South Asia in relation to Indian social anthropology.

### **Reading Gananath Obeyesekere today: Indian anthropology with south Asian perspective**

*Dev Pathak (South Asian University)*

Reading the contributions of an eminent anthropologist from Sri Lanka in the contemporary scene of anthropology in India aids in developing a south Asian perspective in anthropology in India. What could be however termed a south Asian perspective, and what is the contribution of Obeyesekere?

### **Anthropological Survey of India: a tryst with Indian anthropology**

*Tanuj Kanchan (Kasturba Medical College, Mangalore)*

The Anthropological Survey of India generated enough empirical information to show how Indian communities are interlinked with each other across linguistic, religious and geographical lines. This can be used to develop tools for assessing the extent of exclusion and inclusion in Indian society more objectively.

### **Anthropology of future global politics of climate change**

*Sidhananda Pradhan (Jawaharlal Nehru University, New Delhi)*

The anthropology of future global politics of climate change germinates avenue for close cooperation to defeat common threat. It create opportunities in various sectors but some countries would create new markets for Greenovative technologies and green politics and Climatizen would address the problem.

### **The contours of social mobility: a perspective from rural Jharkhand**

*Hari Charan Behera (ISI, GIRIDIH)*

The paper is based on multi-pronged approach to understand the contours of social mobility. The analysis of the paper is based on Marxian and Weberian perspective rather than on the basis of culturalological, indic or sanscritised model putforth by M.N. Srinivan to define social mobility in the Indian context.

### **The exclusion of gendered perspective of indigenous knowledge of forest and environment in Northeast India**

*Lianboi Vaiphei (Indraprastha College for Women)*

The paper is based on multi pronged approach to understand the exclusion of the gendered perspective through the perspective of ecofeminism to understand the exclusion of not only the gendered knowledge but also of women in the public discourse in Northeast India.

### **Ecology, forest and Adivasi women: a feminist critique of survival issues**

*Anindita Nayak (Central University of Jharkhand, Ranchi- 835205)*

Using feministic critique, I shall compare the situation of Kondh tribal women in Southern Odisha prevailing in the past and now, in view of environmental degradation and industrial encroachments.

**Social solipsism in the anthropologies of Sri Lanka**

*Susantha Goonatilake (Royal Asiatic Society Sri Lanka)*

Two worlds of social explanations tangential to each other exist today in Sri Lanka, one based out of the country, strong on fictional theory but low on facts and the other based locally, strong on observation but low on theory. The two do not meet.

**P067 Gendered work and gendered body in the globalizing world**

*Convenors: Etsuko Matsuoka (Nara Women's University)*

*Room 301 A: Fri 16th May, 17:30-19:00*

A classification based on gender is a key part in most human cultures. Women and men or femininity and masculinity are the classification we often encounter but some cultures recognize more than two genders. Culture constructs gender in different ways by utilizing many aspects of human life; division of work between men and women, difference in body management by gender, asymmetrical delivery of information to men and women etc. For instance in Bondei Society in Tanzania, men can cultivate coconut palm tree, sell sap or fruits to the town market, while women use coconut products for more domestic purposes. In many cultures masculinity is actively constructed through conflicts and cultural influences, and it is of interest to illustrate, through historical and ethnographical data, the articulation between masculinity, ethnicity and colonialism in one particular culture. In another instance, dissemination of information, especially one related to sexuality and reproduction is unevenly distributed between women and men, and even between married and unmarried women in Indonesia. Given that culture constructs gender in different ways in line with cultures, the way it does comes under constant influence from outside world. For example, the kind of network West African women merchants currently have and commodities they deal with show changes in their traditional gender roles under globalized economy.

In this session fieldwork data from different areas is presented with particular focus on gender.

**“We are business women”: West African women merchants doing business in Bamako, Paris, Dubai**

*Miku Ito (The Japan Society for the Promotion of Science)*

This presentation aims to analyze the trade activities of West African women merchants. They construct their own business network and play an active role in the markets. Seeing their activities may make us reconsider the subjectivity of African women and their roles in their societies.

**The use of coconut palm tree in Swahili culture: Bondei society Tanzania**

*Miyako Takamura*

This study examines the uses of the coconut palm tree as the cultural and social aspect among the Bondei people in Tanzania. It analyses that under the many aspects of the use of the coconut palm tree, how people use tree according to the each part of it.

**Gendered body in family planning in Indonesia**

*Etsuko Matsuoka (Nara Women's University)*

The research reveals that family planning in Indonesia constructs wives' body so that their fertility comes under government control. Despite the initial government enforcement, couples now voluntarily accept family planning as they have developed their agency to choose a smaller family.

**Just “all nuts and a bunch of wimps”? Masculinities in the Ryūkyūs**

*Erick Laurent (Gifu keizai university)*

The study of masculinity in the Ryūkyū islands (present-day Okinawa), owing to their geographical position and their relations to neighboring cultures (China, Japan) and colonial powers (Satsuma, America), allows light to be shed on the articulation between masculinity, ethnicity and colonialism.

**Listen to subaltern new man***Sachiko Tanuma (Osaka University)*

This paper explains why the presenter made the film and wrote “Ethnography of Revolutionary Cuba.” Presenting Cuban Revolutionaries’ history as “foundational fiction” and detailed personal life stories of Cuban youth, it shows the double bind situation that eventually led them to leave abroad.

**P069 The sensory experience of suffering and healing***Convenors: Junko Iida (Kawasaki University of Medical Welfare)*

*Discussant: Melissa Park (School of Physical & Occupational Therapy, Faculty of Medicine, McGill University), Komatra Chuengsatiansup (Society and Health Institute, Ministry of Public Health, Thailand)*  
**Room 101a: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00**

Mediating the relationship between self and society, mind and body, idea and object, the senses have been a particular focus in anthropology in the last two decades. The senses are of special interest to medical anthropologists who address suffering and healing as bodily and social experiences. However, much of this research has taken place in the field of non-Western medicine and as a result there lacks sufficient study on the subject in the field of biomedicine. Moreover, the experience of suffering and healing cannot be fully explained in terms of the five senses. This panel thus explores the sensory experience of suffering and healing, including bodily experience which transcends the five senses. It embeds these experiences with the particular social complexities and dynamics of both biomedicines and traditional medicines in Asia and Europe.

**Between sensations and stories: on affective experiences of the end-stage kidney disease patients in the Philippines***Yosuke Shimazono (Osaka University)*

This paper examines Filipino ESRD patients’ narratives and illustrates the important role of affectivity in mediating between sensations and stories or connecting the sensory and narrative dimensions of suffering.

**Disciplining the mind: transforming auditory hallucinations in Finland***Susanne Ådahl (University of Turku)*

The paper explores the sensory experience of voice hearing in Finland and control of it through the use of biomedical interventions and cognitive therapy. What does control of the auditory sense tell us about its cultural valuation and the role of biomedicine in shaping unwanted hearing?

**Fundamental perceptions: why patients in a palliative care ward close to death receive rehabilitation***Hideaki Matsuoka (Osaka University)*

Patients with low ADL level in palliative care can sometimes fall on the way to the toilet. The fact shows that ADL is closely related not only to QOL but to what we may call human dignity. They receive rehabilitation to not lose fundamental perceptions such as walking and discharging.

**The experience of experience: phenomenological diagnosing without object making in East Asian medical settings***Taewoo Kim (College of Korean Medicine, Kyung Hee University)*

By combining field data and Merleau-Ponty’s phenomenology, this study examines the mode of perception in East Asian medicine, centered on bodily experience.

**Between concepts and perceptions: pulse diagnosis in contemporary Korean medicine***Sunyoung Han (College of Korean Medicine, Kyung Hee University)*

Pulse touching is a shared bodily experience of suffering and healing between doctor and patient. Through an ethnographic investigation, this paper demonstrates the meaning of pulse touching as an “embodied perceptiveness” and its clinical implications.

**Italian lullaby: ethnography of a music therapy intervention project in pediatric hospitals, right before sleep time**

*Leonardo Menegola (ANEB, Milan)*

Drawing on four years-long research with a group of music therapists, this paper explores the sensorial implications of an intervention project in pediatric departments, right before the time of sleep. Ecological, historical and social analysis of an ephemeral sensory-cultural phenomenon.

**Creating the circumstances of care together: interactions in the network of palliative care**

*Junko Iida (Kawasaki University of Medical Welfare)*

This paper explores the sensory experience of suffering and caring in palliative care in Japan. It demonstrates how various actors try to create the environment and circumstances of care so as to stimulate divergent aspects of the senses of patients and their families.

**Ritual embodiment and crisis in neo-shamanism: a converging system**

*Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)*

This paper aims to analyze neo-shamanic rituals developed for Europeans in search of new forms of spirituality. In this context I have observed the role of body and crisis as the point of convergence between contemporary neo-shamanic practices and the contingent world of participants.

**Bodily ‘ways’ to healing among the elderly Japanese in Kuala Lumpur**

*Shiori Shakuto-Neoh (Australian National University)*

This paper identifies the sensory recognition of ageing and counter-ageing as the narrowing and expanding of bodily pathways among the elderly Japanese in Kuala Lumpur, Malaysia. It embeds their bodily metaphors within the aesthetic and spiritual cosmology of Japanese traditional art practice of *do* (way).

**P072 Linguistic anthropology: contributions to the future  
(Commission on Linguistic Anthropology)**

*Convenors: Anita Sujoldzic (Institute for Anthropological Research)*

*Chair: Olga Orlic*

*Room 202: Thu 15th May, 08:30-10:00, 13:30-15:00*

This panel explores the contributions which linguistic anthropology can make to the discipline as a whole. As a specialized area of study linguistic anthropology is a broad and multifaceted discipline that has always drawn upon other subfields of anthropology in research and practice. Although the “holistic” approach is often claimed as a distinctive quality of anthropology, all too often only superficial attention is paid given to such cross-field attempts, while the contributions of different subfields to any particular line of research and practice are seldom explicit. Biological foundations that make language a unique human quality and its inextricable link to cultural and social life indicate that very little about humanity can be studied without understanding human communication. Thus, questions such as those about culture, identity, ethnicity, migration and mobility, education, intercultural dialogue or conflict cannot possibly be answered without an understanding of dynamic processes in which linguistic practices both shape and are shaped by social practices and structures.

In this panel presenters will address the ways in which their research has benefited already from or drawn upon perspectives that come from outside of the particular subfield of linguistic anthropology, or how research in other subfields has benefited from theoretical and methodological advances in linguistic anthropology, and discuss how future research could gain from a more broad-based or interdisciplinary perspective.

### **Adoption of Hangul in vernacular education in Indonesia: from perspectives of politics, social lives, and sustainability of language**

*Hiroko Yamaguchi (Hitotsubashi University)*

A vernacular education has started in Buton Island in eastern Indonesia, where a local dialect called Cia-Cia is taught while adopting Korean Hangul to transcribe it. This presentation will consider the project not only linguistically but also from multiple-social perspectives.

### **Migration and pidginisation: a case study of the Medinipur goldsmiths' Bangla in Mumbai**

*Kanak Kanti Bera (Panskura Banamali College, WB, India)*

The paper deals with the linguistic consequence of mass migration and cultural pluralism in the Indian context. Making a case study of Bangla, it has analysed the way there has evolved a pidgin variety among the Medinipur goldsmiths in Mumbai under the impact of the dominant language Hindi.

### **Reciprocal singing as a musico-linguistic and anthropological practice**

*Gaku Kajimaru (Japan Society for the Promotion of Science)*

To study singing requires a multidisciplinary approach. Musical and poetic/linguistic approaches can analyze its technical aspects, while an anthropological approach describes semantic aspects; these can be connected by semiotics. A study of reciprocal singing will offer an effective example.

### **Linguistic typology and anthropology: towards a unified account**

*Elena Musi (Università della Svizzera italiana)*

This contribution is meant to show the advantage that a systematic typological linguistic approach would provide for future research in anthropology. In order to support this view, I present a crosslinguistic survey on the expression of desires, which are highly cultural-bounded notions.

### **Language attitudes and identity**

*Olga Orlic (Institute for Anthropological Research); Anita Sujoldzic (Institute for Anthropological Research)*

This paper investigates the role of language attitudes in research on the identification processes. The comparison is made between the Istria region (the only officially bilingual Croatian region) and Korčula Island (a seemingly homogenous linguistic area).

### **Semiotic shift of texts in Fiji**

*Yuichi Asai (Japan Society of the Promotion of Science)*

This paper attempts to examine two Fijian discourse styles; colonial age documents and narratives about mythical past in the Dawasamu district, Fiji. It concludes that this stylistic difference of discourse from hypotaxis to parataxis indexes the semiotic shift from colonial to post-colonial age in Fiji.

## **P073 Predicaments of public anthropology and fundamental questions for the future of the discipline (Commission on Theoretical Anthropology)**

*Convenors: Marcin Brocki (Jagiellonian University)*

*Discussant: Petr Skalník*

*Room 303: Thu 15th May, 13:30-15:00*

Public anthropology has been inseparably connected with applied anthropology by its proponents, because they believed that the question, whether anthropology can play an important role in the public debate, depends on whether or not it can be applied or serve the public interests. But we can ask if it's right identification, and what are the practical and theoretical consequences for anthropology of such a binding. Serving the public interests

might mean many things, not necessary very noble, as the definition of those interests is a part of power relations. Thus do we really have to follow the “public interests”? The part of the game is media. What about formatting our message according to public media that mediate anthropological knowledge? Are there any limits in the process: should we be worried by the danger of tabloidization of anthropology? Should we then reconsider what is the public space – what about limiting it to university and lecture halls? Applied sciences are promoted by our institutional surrounding – should we follow their track, should we use practical results as a criterion to judge the quality of work? According to those criteria for the largest part anthropological knowledge is of little value – should we thus rebuild our discipline or rather try to influence institutions? The competition among social sciences in the struggle for being present in public space can’t also be overlooked – are we the same effective at translating our problems into the language of the public debate?

### **Rationality and its limits**

*Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade)*

The paper will explore whether institutions do “think” more rationally than individuals, as proposed by Mary Douglas. The interaction between individual expectations and institutional constraints will be explored with reference to recent debates about nationalism and ethnicity.

### **From functionalism in 1939 to holism: a tentative proposal of “plural levels of ethnographical object setting” based on re-reading Peasant Life in China**

*Yoshitaka Kawase (Tokyo Metropolitan University)*

Through reinterpreting Xiaotong Fei’s functionalist ethnography *Peasant Life in China* (1939), I will point out holistic characters in the monograph, and advocate a new viewpoint of “plural levels of ethnographical object setting”, which was paid scant attention to in previous discussions of holism.

### **Practicing anthropology today: the unspoken truth**

*Gregory Savarimuthu (Kannur University)*

There are certain truths in our practice of anthropology, which we hardly speak about. The present effort is to explore them in the way we practice anthropology.

### **Public policy science and social problems**

*Kazunori Oshima*

Critical discussion is essential and indispensable to solve endemic social problems not only at the level of a nation, but also at the level of a grass-roots organization such as a self-governing association. Public policy science is expected to contribute to the solution of these problems.

### **Applied, engaged and an activist anthropologies as the main enemies of the public anthropology**

*Marcin Brocki (Jagiellonian University)*

The problem of the present “public anthropology” is that it is linked with an applied, engaged and activist perspectives, the perspectives that do not generate or multiply anthropological knowledge nor brings any authority to the discipline.

## **P074 Anthropology and intangible cultural heritage: new possibilities for traditional topics? (Commission on Intangible Cultural Heritage)**

*Convenors: Kaori Fushiki (Taisho University); Cristina Amescua (National University of Mexico UNAM)*

*Room 104: Sat 17th May, 13:30-15:00, 15:30-17:00*

Intangible cultural heritage” “means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. c.” (UNESCO, 2003)

This panel will be open to explore several issues arising from the intersections of anthropology and intangible cultural heritage (ICH). What is now called ICH refers to a wide array of subjects commonly studied by anthropologists. The goal of this panel is to explore the multiplicity of subjects that can emerge from those intersections. Papers will address both general and specific topics ranging from (1) anthropological research as a safeguarding tool for ICH; (2) tradition and innovation in ICH; (3) transmission and valorization processes; (5) ICH and experiences of mobility (a. how ICH is being created/recreated in sending and receiving communities; b. the role of ICH in everyday life for people who have moved away – permanently or temporarily – from their places of origin; collective memory as ICH in receiving communities...); (6) ICH and development (a. potential of ICH as an economic resource for local development, b. ICH and tourism, c. ICH as an income generating activity); (7) ICH and selfhood (a. identity; b. resilience; c. embodied practices).

### **Food heritagization in Latin America**

*Esther Katz (IRD); Charles-Édouard de Suremain (IRD (Institut de Recherche pour le Développement)); Raul Matta (U208 Paloc / IRD-MNHN)*

In Latin American countries, food heritagization has been occurring at institutional and non-institutional levels. We will question its role in the negotiation of identities, in local development strategies and integration into the global economy.

### **Renovating tradition without conflict between local government and residents: registering Kyoto's geisha districts as intangible cultural heritage**

*Yukiko Matsuda*

Anthropologists focus on conflicts between external national/local governments and internal local residents who take a primary role in preserving culture. This study presents a case where such polarization of interests cannot be easily identified in the process of utilizing culture as resources.

### **Listening for heirlooms: the transmission of ancestral objects vis-à-vis oral histories within a migrant South Indian community**

*Aarthi Ajit (Paris Ouest Nanterre la Defense)*

This paper proposes the concept of ‘oral heirlooms’: biographical narratives of a migrant South Indian community through which emerge physical objects of importance in relation to demolished matrilineal ancestral houses. This vocalisation of objects impacts how ICH is transmitted across generations.

### **A study of the folk songs of the Galo tribe of Arunachal Pradesh, India: an intangible cultural heritage**

*Bina Gandhi Deori (Visva-Bharati University)*

India is among the few countries in the world where the continuity in its indigenous craft, traditions, beliefs and skills have survived over centuries. For many communities in the country, the intangible cultural heritage is the essential source of an identity, deeply rooted in the past.

**How masks made for tourist show work in Balinese society: rethinking Balinese cultural tourism**

*Yukako Yoshida (National Museum of Ethnology)*

This study focuses on the masks made for tourist show called barong dance. I explore how the masks made for tourist show interact with people and become involved in local village life. I try to show a non-anthropocentric analysis on cultural tourism in Bali.

**Heritage of Vaishnavite mask in Assam**

*Arifur Zaman (Dibrugarh University); Birinchi Medhi (Gauhati University)*

The mask is the integral component of many cultures and each civilization. From time immemorial masks are related to the primordial thought process of innumerable cultures.

**P075 Cultural diversity and multiculturalism in enterprise**

**(Commission on Enterprise Anthropology)**

*Convenors: Tomoko Connolly (College of William and Mary)*

*Discussant: Mitchell W. Sedgwick*

*Convention Hall A: Sat 17th May, 08:30-10:00, 10:30-12:00*

This session will analyze cultural diversity either as a demographic-sociological issue (studies of culturally-distinct segments of enterprise, and their interaction in society) or that of ideological nature (multiculturalism). Multiculturalism in enterprise acknowledges that members are culturally diverse because of perceived and historically-conditioned attributes such as ethnicity, gender, race, religion, language, sexual-orientation, and disability. Multiculturalism advocates that individuals and groups of diverse backgrounds should have the rights to retain their cultural heritage and identity while having equal and full access to commonly-shared resources and values prevailing in that enterprising community. The policy implementation of multiculturalism frequently involves multi-vocal processes of decision-making among varied stakeholders and dissimilar cultural groups. Cultural-diversity debates also involve issues of the human rights of the under-privileged, against the backdrop of cultural domination, inequality, harassment, exploitation, conflict, and discrimination. In addition, “globalization” is often said to have a negative effect on the world’s cultural diversity. On the other hand, others stress that enterprise is a purposeful entity with specific territoriality that values integration, assimilation and hierarchical divisions of tasks for specific goal-attainment. Drawing from empirical and ethnographic cases, the panel will jointly explore theoretical issues of cultural diversity in enterprise anthropology.

**“Never from the horse’s mouth”: the problem of corporate internal communication in a multiethnic corporation in Hawai’i**

*Kyung-Nan Koh (Hankuk University of Foreign Studies)*

This paper discusses various corporate internal communication practices of a multilingual corporation in Hawai’i; and specifically how different communication methods and language use shaped patterns of information circulation, which, in turn, was reevaluated as a problem of corporate groupness.

**Language and power in a multinational corporation: a case study of a Korean company in Indonesia**

*Yoonhee Kang (Seoul National University)*

This paper explores the issues of language and power in a multinational corporation, by analyzing a case of a Korean company in Indonesia. It discusses how Korean managers’ use of the local language reveals their conflicting ideologies of efficiency and cultural diversity in this manufacturing plant.

**Cross-cultural issues in international business communications: an anthropological perspective**

*Guang Tian*

This paper probes some key elements of cross-cultural issues in international business communication and provides a framework for creating competitive advantage for firms engaged in international business.



**Corporate women: challenges to the promotion of female managers in a Japanese multinational firm**

*Jacqueline Romero (College of William and Mary)*

This paper explores the current organizational climate for diversity within a largely male-dominated Japanese multinational firm, with a focus on challenges to the promotion and representation of women in Japanese business.

**Enterprise anthropology and multiculturalism: a case of a Japanese multinational**

*Tomoko Connolly (College of William and Mary)*

The present paper discusses managerial policy-implementation for diversity in a Japanese multinational and analyzes the complex processes of organizational fission and fusion. It will offer anthropological perspectives.

**The diversification of culture through the inclusion of other languages in the margin: a case of a Japanese transnational organisation in indonesia**

*Yukimi Shimoda*

This study examines cultural diversity, particularly its relations to language standardisation, through the everyday experiences of those who work in a Japanese overseas office in Indonesia. This study suggests the necessity of more nuanced analysis on languages in international business activities.

**P076 Peace and conflict management in the 21st century: building a new world order**

*Convenors: Bhanu Pratap (Amity University)*

*Chair: Priti Mishra , Babasaheb Bhimrao Ambedkar University , Lucknow*

*Hall 2: Fri 16th May, 15:30-17:00*

In the post 1945 scenario, the life of a citizen is not threatened by inter state wars but by civil wars . State itself engages itself in global offences such as genocide and ethnic cleansing. This entails that there is consistent corrosion of political values in the global system. When atrocities are committed, it is deemed that state has surrendered its sovereignty to the international community.

The panel seeks to find out the tools that are available with the international community which will help to resolve the conflict driven societies. The panel seeks to interpret the tools of peace such as Responsibility to Protect, good offices, negotiations and various other methods available under UN Charter and its variants. The concept of Fail / weak states will be analyzed through the prism of new concept of State building. The panel will also discuss the relevance of Immanuel Kant's perpetual peace model in the 21st century.

**Promoting ancestral identity and dissolving ethnic hatred with religious and culture analysis: taking Xinjiang as an example**

*Xinyan Chi (Nanjing Normal University); Jia Wang (Shenzhen Bailu Travel Agency)*

The paper focuses on the violent terrorist activities with religious consciousness in Xinjiang, China, and tries to use religious classification method to establish common ancestors instead of color classification, which will play a positive role among humanity, affinity and dissolving hatred.

**Finding the ideal form of military position in Indonesia as democratic country**

*Theofilus Richard (University Of Brawijaya, Malang,); Satria Suryadiningrat (Brawijaya University)*

This paper seeks to discuss the role of the Indonesian military in the area of national politics especially after the new order government era.

**Women's engagement in peace-building: a crucial element of recovery and conflict prevention**

*Nasim Basiri (Osmania University)*

This article stresses the importance of promoting and protecting the human rights of women and girls, as well as increasing women's participation in conflict prevention, resolution and peacebuilding.

**Trade liberalization: a gateway to world peace**

*Malobika Bose (Amity University Uttar Pradesh)*

The paper argues that trade liberalization as an economic progress and as a mode of social inclusion can serve as a base of peace and conflict management which in turn fosters world peace.

**The future with/of anthropologies: peace and conflict management in the 21st century - building a new world order**

*Parijat Mishra*

The objective of the paper through this comparative study and probabilities is simply to convert 'disregard' of the 'other' into 'acceptance' to 'serve the materialistic human desire' more effectively.

**Kantian peace model: aligning league of democracies and its relevance in the 21st century**

*Bhanu Pratap (Amity University)*

The paper tends to focus on the relevance of the Kantian peace Model in the present era and how it can be related to the post-modern concepts of state building and responsibility to protect.

**P077 On being "indigenous peoples": connecting local practices with global context**

*Convenors: Naoko Fukayama (Tokyo Keizai University); Junko Maruyama (Tsuda College); Makiko Kimura (Tsuda College)*

*Chair: Junko Maruyama (Session 1), Yuka Mizutani (Session 2), Naoko Fukayama (Session 3)*

*Discussant: Da-Wei Kuan (Session 1), Hung-Yu Ru (Session 2), Akitoshi Shimizu (Session 3)*

*Room 301 A: Sat 17th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

2014 marks the final year of the Second International Decade of the World's Indigenous Peoples, during which the World Conference of Indigenous Peoples will be held at the United Nations. Over the last few decades, indigenous peoples' rights have been a topic of discussion in the global arena, and indigenous peoples themselves have become significant actors by engaging themselves with political, economic, social and cultural movements at domestic and local level in many parts of the world. Focusing on separate groups of indigenous peoples or minorities, we attempt to analyze the ways they interpret and use the concept of indigeness under the influence of the global arena, and struggle to improve upon present conditions from a transcontinental and comparative perspective.

We hope to extend the discussion to the issues of human rights, plural civil society, or dynamics of identity.

**Flexible and multilayered 'indigeneity': as an introduction to panel 077**

*Naoko Fukayama (Tokyo Keizai University)*

In New Zealand, it is common for Māori to claim the colonial injustices in units of tribal groups. Here 'indigeneity' based on locality is emphasized. However, when they deal with the issues that cannot be localized, 'indigeneity' as pan-Māori becomes mobilized. 'Indigeneity' is flexible and multilayered.

**Indigenous movement in contemporary Okinawa: its history and present situation**

*Naoki Ishigaki (Okinawa International University)*

In Okinawa, a small group of people have claimed the rights as an “indigenous people” since the mid-1990s. Reviewing the history of this movement, the presentation emphasizes the need to reconsider the “locatedness” of the concept in local / national / global contexts.

**Changing strategies and articulations of indigeneity: the example of the Mbororo in Cameroon**

*Michaela Pelican (University of Cologne)*

Taking the example of the Mbororo of Cameroon, this presentation explores changing political strategies and articulations of indigeneity with a focus on the period since the adoption of the Declaration on the Rights of Indigenous Peoples.

**From Naga nation to an indigenous people: a struggle for independence and indigenous rights movement in Asia**

*Makiko Kimura (Tsuda College)*

This paper will analyze the reason and the way the Naga people, who aimed for independence through an armed struggle, joined the international indigenous rights movement and contributed to establishing the concept of “indigeneity” in Asia.

**The madrasa revival movement and its local textual production in Southwestern Morocco: an alternative trend to the Amazigh movement**

*Tsuyoshi Saito (Kobe University)*

This presentation investigates the madrasa revival movement, a social trend of restoring the traditional Islamic education system in Berber communities in Southwestern Morocco. Although the movement is strongly linked with the identity politics of the Berbers, it has not previously been explored.

**Staking indigeneity: traversing pan-indigenous, national and local Ainu networks**

*Roslynn Ang (New York University)*

This paper examines the production and reception practices of people involved in the cultural revitalization of Ainu music and dance, within the context of transnational and national networks.

**First Nation forest and indigenous ontology in the globalizing context**

*Kyoung Mann Cho (Mokpo National University); Jung Hyun Lee*

People’s conceptualizations of place and human selves in it have been growing as the pivotal cultural reaction in the local-global context. This paper talks about a fieldwork case of Clayoquot Sound forest and First Nations, Canada.

**Reclaiming identity through food sovereignty**

*Anne McDonald (Sophia University)*

Food sovereignty as an expression of indigenous peoples’ identity and autonomy is gaining recognition. This paper will explore how local indigenous peoples explore sustainable solutions based on traditional knowledge related to food production and food sovereignty aimed at empowering communities.

**Towards the restoration of Ainu people’s rights in Japan**

*Yupo Abe*

This presentation tries to argue what are the necessary measures in order to restore the rights of the Ainu people.

**Being recognized as indigenous people in the contemporary US: analysis of the Texas Yaquis’ petition for state recognition in 2013**

*Yuka Mizutani (Sophia University)*

I explain the process of the Texas Yaquis’ petition for state recognition in order to discuss the social and political meaning of being recognized in the contemporary US.

**Indigeneity and mobility: dynamics of residential moves and land rights among the Central Kalahari San**  
*Junko Maruyama (Tsuda College)*

Examining a legal battle over land rights and contemporary residential practices of the San in Central Kalahari, this paper discusses dilemmas and possibilities of indigenous land claims of mobile foraging communities in Africa.

**Recognition and contestation of indigenous land rights in the Philippines**

*Shu-Yuan Yang (Academia Sinica)*

This article investigates the historical processes through which the concept of indigeneity gained state recognition in the Philippines and analyzes the making of the Indigenous Peoples' Rights Act (IPRA) and the contestation it generates.

**P078 Renewable energy infrastructure**

*Convenors: Tak Uesugi (Fuji Tokoha University)*

*Room 103: Fri 16th May, 13:30-15:00*

The 2011 nuclear disaster in Fukushima has altered the ways in which we think about electricity and the environment. Electricity consumption has become political; "renewable energy" is now a buzzword for a sustainable future. Wind and solar farms are popping up with accelerated pace. Geothermal development, which had been overshadowed by nuclear-centered energy policy, is now booming. But there are also many challenges ahead. If nuclear and fossil fuel energy were stable, controlled and centralized, green energy is often dispersed, decentralized and susceptible to the caprice of nature. Further reliance on renewable energy, therefore, would demand alteration in consumption behavior, as well as careful monitoring and forecasting of energy sources and the development of "smart-grid" technologies to accommodate fluctuating power supply.

Renewable energy infrastructure opens our horizon to new dreams and fears. Its success will bring us closer to the future powered by a perpetual motion machine and the locally owned electricity. Its failure entails total black out, depletion of energy sources, and exploitation of local environment. Crisis narratives fuel the current drive for renewable energy as a solution to evade the catastrophic consequences of global warming and nuclear disasters. But the global environmentalism can also mask entrepreneurial ambitions and provide a pretext for environmental destruction in particular localities. The presenters of this panel explore the complex intertwining of the global and the local, technology, nature and human, and dreams and pitfalls of renewable energy development from the perspectives of anthropology and science and technology studies.

**Attachments to urban commonplaces: sustainable architecture infrastructures and the aesthetic cosmopolitics of kyomachiya**

*Anders Blok (University of Copenhagen)*

Building on ethnographic work on collective efforts in Kyoto to redesign vernacular kyomachiya houses into new 'hybrid' eco-house formats, the paper discusses the role of shared 'attachments' to urban commonplaces in shaping contested processes of low-carbon infrastructural transition in the city.

**Temporal infrastructure: nuke, windmill, and Fukushima future**

*Satsuki Takahashi (George Mason University)*

Focusing on the Fukushima Daiichi nuclear power plant and the offshore windmills newly built in the adjacent water, this paper will examine the narratives of the future that are generated and renewed through the construction of energy infrastructure.

**Risk and aesthetics of geothermal boom in Japan***Tak Uesugi (Fuji Tokoha University)*

This presentation explores how geothermal boom in post-Fukushima Japan is received in hot spring resorts near the development sites. Risk to the hot spring resource serves as a stand-in for various suspicions including those against urban disregards for rural communities.

**The work of hope in marine energy development***Louise Torntoft Jensen (IT University of Copenhagen)*

Drawing on on-going ethnographic fieldwork within marine energy development in Denmark, I explore how various variations of hope take shape as well as (re-)configure the field and future of wave energy innovation – as a particular case of renewable energy technology development.

## **P079 Transnational history and multicultural identities of (ethnic) Koreans**

*Convenors: Christian Park (Hanyang University ERICA)**Chair: Byung-Ho Chung**Discussant: Ki-Chan Song, Sung-Sook Lim**Room 101b: Sat 17th May, 15:30-17:00*

As we gather to discuss the Future with/of anthropologies, this panel will bring together various sub-disciplines of anthropology to illuminate Korean identity and citizenship which is critical in shaping the future of (South) Korean society and culture. Often times, Korean identity is confrontational when it concerns inter-Korean relations (the North and South) and, other times, it is overwhelming due to its tendency to homogenize the Korean nation while attempting to stratify the migrants into a racial and national gradation.

There are now more than 1.5 million foreigners living in South Korea (almost 3% of the total population). In response, the South Korean government and the academia rushed to construct discourses on the Korean version of multiculturalism. Consequently, only a small percentage of multicultural population, namely international marriage migrant women and their children, is defined as multicultural families.

However, the Korean version of multiculturalism ignores the fact that the majority of the foreign population is migrants of Korean ethnicity like Korean Chinese, North Koreans, and Sakhalin ethnic Koreans. How do we define their identities and citizenship? This will be the challenge fitted for anthropologies. What is clear for far is that nation-state borders cannot bound their transnational life-stories of departure, separation, displacement, relocation, and 'return' interweaved with transnational strategies of identity and citizenship.

This panel will provide a forum for presentation and discussion of various issues related to transnational history and multicultural identities of Koreans that crisscross post colonialism, cold war politics, post-socialism and globalization.

**Collaborative life history of transnational Koreans***Christian Park (Hanyang University ERICA)*

This paper attempts to reconstruct the oral life stories of transnational Koreans using an experimental methodology of oral history called 'collaborative life history.' It may reveal a multilayered, dynamic and interconnected lifeworlds of Korean ethnicity embedded in various power relations.

**North Korean migrants and penetrant transnationalism**

*Byung-Ho Chung*

This paper investigates how North Korean migrants are creating invisible transnational spaces through the shadow transnational movements across borders, and how their penetrant transnationalism continues to challenge the existing order of a divided Korean peninsula and transforms both countries.

**Familial and gender dimensions of Korean transnational migration**

*Hyuna Moon (Seoul National University)*

This research follows the traits and tracks of these routes of transnational migration process of Korean Diasporas through family and gender perspective.

**Formation of transnational identities through popular media among ethnic Koreans**

*Ildong Joe*

In this presentation, I point out the formation of transnational identities through popular media among ethnic Koreans, especially those who lived in a socialist/post-socialist country.

**P080 Cross-cultural perspectives on pregnancy and childbirth: encounters with unknowns at the natal/postnatal juncture**

*Convenors: Akiko Kunihiro (Gunma Prefectural Women's University)*

*Chair: Lynn Barnett*

*Discussant: Wakana Shiino*

*Room 102a: Thu 15th May, 17:30-19:00, 19:30-21:00*

Ambivalent attitudes towards pregnant women and newborn babies have been observed differently in different cultures. While people might long for and congratulate a baby's birth, they may also consider it as a ritually polluting matter and segregate women and babies for a certain period. Such an attitude may be getting less according to the medicalization of childbirth, yet it may still be regarded with ambivalence even in modern contexts. Rather than focusing on the event of childbirth in this panel, the focus will be on encounters during pregnancy and after birth with various kinds of marginal people in order to discover their ideas and practices about childbirth. Childbirth is the time when parents welcome a baby, an unknown human being. Moreover, there are encounters with several others: practitioners such as local health care providers, midwives, door – to – door entertainers (e.g. hijras in India), land sales persons and so on, who might not be so welcoming. We invite cross – cultural ethnographic papers on any kinds of encounters at the time of childbirth.

**The connection between birth, death and negative attitudes to infants**

*Lynn Barnett*

Birth is a dangerous time and one when our aging and mortality are contrasted with new life. There are many defences against realising the inevitability of death: beliefs in re-incarnation, protective sorcery, witches, ghosts and magic. Thus there is ambivalence about babies, ethnographic examples.

**I am expecting: South African women's narratives of pregnancy and birthing**

*Efua Prah (University of Cape Town)*

Through an analysis of South African women's narratives of pregnancy and birthing, this paper explores the changing female body, the birthing journey. Pregnancy is used as a locus to further understand the changing dimensions of identity, belonging and personhood.

**The role of a midwife in maternal care among rural Kenya Luo***Wakana Shiino (Tokyo University of Foreign Studies)*

In Luo Kenya, the midwife assists women during pregnancy, delivery and care of newborns. She also deals with healing misfortunes from the violation of Luo's rules on sexuality. I will deal with how Luo people treat pregnant women and newborns, and give an account of a midwife's role and the changes overtime.

**Ambivalent attitudes towards childbirth and hijras of Gujarat, India***Akiko Kunihiro (Gunma Prefectural Women's University)*

The purpose of this paper is to examine the meaning of ritual pollution at the time of childbirth through describing ambivalent attitudes towards newborn babies and hijras.

**Beliefs and practices in reproductive health***Pebam Krishnakumari (Manipur University); PC Joshi (University of Delhi); Moirangthem Cha Arunkumar (Manipur University)*

This paper will highlight the cultural beliefs and practices during menstruation, sexual behaviour, conception, pregnancy and childbirth.

**Becoming a mother in northern Japan: social capital and network negotiations and the impact on fertility***Michaela Kelly (University of Tokyo)*

By tracing social network changes occurring as women enter motherhood, the conditions of social capital afforded women with and without children are examined. A woman's social networks provide her with those resources that are renegotiated and those maintained as she gives birth to her first child.

**Meta-analysis on infant feeding practice after weaning in archeological populations in the Holocene using carbon isotopic data***Takumi Tsutaya (The University of Tokyo); Minoru Yoneda*

We compiled previously reported stable carbon and nitrogen isotopic data of child bones from 45 archaeological Holocene populations. Results of the meta-analysis suggest that the dietary items and its relative proportions of children after weaning were similar to those of adults in each population.

**How the growing environment of the mother affects pregnancy and childbirth in orangutan (*Pongo* sp.)?***Noko Kuze (The National Museum of Nature and Science)*

Orangutan is one of the extant species of hominidae with chimpanzee, gorilla and human. There is less report physical and psychological troubles related to pregnancy and childbirth in wild Orangutan while the troubles are very common in the captivity and human-reared individuals.

## **P081 Sustainably solving the causes and consequences of the global food crisis: new roles, multi-decade challenges and expanded opportunities for anthropologists to provide significant aid**

*Convenors: Solomon H Katz (University of Pennsylvania)**Room 101b: Sat 17th May, 08:30-10:00, 10:30-12:00, 13:30-15:00*

In 2007-08 for the first time in history, over 1 billion people were in hunger and severe poverty. Despite enormous efforts to reach UN-Millennium-2015 goals, this food crisis continues. Most experts believe that some of the factors that now account for the causes and consequences of this food crisis will take another 40 years to resolve, including: crop failures due to climate/water change; food access problems caused by trade barriers, financial commodities speculation and hoarding; shifting agricultural land use from food to fuel production; increased consumption of animal food products; waste/loss in the food chain; increasing costs

of agriculture, increasing occurrence of major disasters and displacements; and lack of committed support for small and indigenous farmers. An emerging consensus among leading food agencies is that small and indigenous farmers have enormous potential to improve local food systems to alleviate hunger/poverty, in contrast to “big-industrial agriculture”, the productivity of which tended to plateau at the end of the millennium. However, realizing this new potential requires degrees of experience and sophistication in working with small peasant farmers that current global institutional agencies lack. This focus on farmers is exactly where the strengths of the anthropological model can contribute and provide paradigmatic and experiential bridges to facilitate knowledge exchange between traditional food producers and processors and outside agencies dedicated to help with technologically and economically sophisticated resources. This panel clarifies the causes and consequences of world hunger in light of new roles anthropologists can serve in creating sustainable solutions.

**the anthropological paradigm in solving world food problems**

*Solomon H Katz (University of Pennsylvania)*

This paper studies interactions of climate, population, economic development, social unrest, and finite resource limitations on food systems; offers anthropological electronic MOOC education; and presents field trials data to accelerate shared food system problem solutions among small indigenous farmers.

**Disruptions and dissonance in the global food system: anthropological insights on food sovereignty, the hunger-obesity paradox and the nutritional epigenetics of health disparities**

*Barrett Brenton (St. John's University); Preety Gadhoke (St. John's University)*

The future of sustainable global food systems will require a food sovereignty approach to achieving food and nutrition security. Anthropologists can inform policy by linking disruptions in those systems to the emergence of a paradoxical pandemic of obesity and hunger.

**The impact of contemporary disasters on global food systems from an anthropology of disaster perspective**

*Susanna Hoffman (Hoffman Consulting)*

A number of recent disasters have impacted global food systems. While much has been examined of these disasters from the food security perspective, little disaster theory has been utilized. Examined here are the effects of these disasters on worldwide food from the anthropology of disaster studies point of view.

**Genetically modified crops in anthropological perspective**

*Glenn Stone (Washington Univ., St. Louis)*

Genetically modified (GM) crops are likely to impact on food production in developing countries. This paper gives an ethnographer's perspective on GM's potential contribution to sustainable farming. It considers impacts of GM crops on farm management skill, using examples from India and the Philippines.

**“New terroir”: the sustainable future of heritage foods. Two case studies: “mastic tears” and argan oil**

*Richard Delerins (EHESS)*

This paper examines an aspect of the global food crisis: the sustainable future of heritage foods from an anthropological and nutrigenomics perspective. We present the concept of “new terroir” through the case of two desert foods deeply rooted in Mediterranean cuisines: mastic tears and argan oil.

**The tree against hunger is dying: a critical commentary on brave crops, resilient farmers, and sustainable food choices which policymakers have purposely neglected in southern Ethiopia**

*Valentina Peveri (University of Bologna (Italy))*

Enset cultivation/culture is a successful, environmentally friendly and risk-free system, and yet it is arbitrarily stigmatized as a ‘poor’ food. This paper provides an emic approach to hunger, food security, and poverty, and reflects upon the destiny of socio- and bio-diversity of rural communities.



### **Anthropological perspectives on gendered and non-gendered interventions and their effects on food security**

*Anita Spring (University of Florida)*

30 years of non-gendered research barely remediate food security, while 10 years of gendered work have done so. Gendered interventions ameliorate constraints and empower women and help alleviate poverty and hunger. Examples from Africa, Asia, and Latin America are given.

### **Antropologists, the promotion of small-scale farming, and the making of the right to food in Mexico**

*Guadalupe Rodriguez-Gomez (Centro de Investigaciones y Estudios Superiores en Antropología Social, CIESAS)*

This paper addresses the role anthropologists play in the making of Mexico policies related to food and agriculture. It shows how their actions illustrate farmers and urban groups' struggle against neoliberal policies and global food market, while promoting small-scale farming and the right to food.

### **Indigenous food systems in Brazil: marginalization or model for the future?**

*Esther Katz (IRD)*

In Brazil, where power is given to agrobusiness, anthropologists are contributing to making indigenous food systems more visible, valorizing them, defending them in government bodies. It is worth thinking of further actions to turn these food systems into models for a wider range of the population.

## **P082 Citizenship, violence, and power: re-invention of modern nation-states in Africa**

*Convenors: Hideyuki Okano (the Japan Society for the Promotion of Science/Osaka University); Gaku Moriguchi (Toyo University)*

*Chair: Makoto Nishi*

*Room 301 A: Thu 15th May, 15:30-17:00*

This panel reconsiders modern states and national politics in Africa by elucidating the local contexts and the aspects of people's daily lives. It focuses especially on people's experience and their life-history in younger nation-states of Africa, which have been at large since their independence.

Since terms of 'politics' and 'modern nation-state' became one of the topics of socio-cultural anthropology, we have had considerable debates several times among prominent anthropologists. However, modern nation-states, especially in the context of Africa, have been always described as external actors to people's lives. A modern nation-state was imported and has been intervened from the outside of "their" world. That is a typical description in anthropological writings. Even in the particular discussion on the nation-state, the majority of anthropological works have considered people as an actor against the state, or under state's intrusions and influences into their lives. People, with which anthropological works have dealt, have been always subjugated by or resisted against the power of modern nation-states. Especially after Foucault, this tendency has been obvious. Thus, in anthropology, the theories of nation-states have been examined through indirect manners. In the process of modernization and the expansion of modern nation-states in Africa, some of local figures often made themselves engaged in national affairs by their own wills, under the terms of citizenship, democracy, civil wars and development. These figures have been overlooked in a description of previous researches. By examining them, this panel uncovers some aspects of politics and modern nation-states.

**Moving from thin descriptions to a ‘thick description’ of the violent transformation of social movements in Africa: a case study of MEND**

*Aya Imai (Nomura Research Institute)*

At the core of a thick description of Ijaw people, the paper finds that intertwined factors which were present in the Niger Delta in the 1990s produced a situation in which systematic use of violence took over the non-violent side of social movements and enabled them to emerge under the label ‘MEND.’

**Witch doctors in an institutionalized organization: ‘modernity of witchcraft’ in the civil war of Sierra Leone**

*Hideyuki Okano (the Japan Society for the Promotion of Science/Osaka University)*

I examine witch doctors who came to be institutionalized under a pro-governmental force in Sierra Leone. At one point, they played critical roles in endowing magical power to fighters from local militias, however, they were institutionalized under a semi-bureaucratic system of the pro-governmental force.

**Audiences in engagement : call-in radio and the public sphere in modern Benin, West Africa**

*Masataka Tanaka (Takachiho University)*

The paper considers the function of the public sphere, which promotes peoples’ dialogues, by focusing on the case study of a participatory radio program in Benin. It seems the audience covertly holds a desire to rebel against the authority, hence calling in to accuse politicians of their injustices.

**Citizenship in slums and suburbs: rumours of slum clearance and politics of class, ethnicity and migration in the city of Kampala, Uganda**

*Gaku Moriguchi (Toyo University)*

This paper examines the notion of citizenship in an African city by describing the case of slums as a national marginal entity. Kampala kept several informal residential areas, then rumours of slum clearance reveal the vulnerability of residents, foreign migrants and domestic minorities.

**P083 Heritage bridges people: towards recovery from wars and disasters (NME panel)**

*Convenors: Taku Iida (National Museum of Ethnology, Japan)*

*Room 102a: Sat 17th May, 08:30-10:00, 10:30-12:00*

This panel explores how sufferers from wars and disasters recover communal bonds, and how their “heritage,” institutionally designated or not, functions in the recovery process. Heritage here means things collectively approved as valuable and transmitted from generation to generation. Tangible heritage is generally transmitted by physical preservation and reparation, while intangible heritage by repetition in a way loyal to the past performances.

Heritage studies have been fertilized with anthropological data and insights which have their base on local contexts and people’s peculiar sense of lives. Above all, anthropologists have discussed people’s involvement in keeping heritage in relation to heritage tourism (Lyon and Wells 2012), human rights to heritage (Langfield, Logan and Craith 2010), and intangible heritage (Smith and Akagawa 2009). Wars and disasters, rarely dealt with on the contrary, are even more important topic for heritage studies because the heritage can serve to build, rather than sustain, communities emerging on the devastated natural / social environment. This scope will be useful for the study of communities in general.

This panel invites speakers who have been involved in the recovery from civil wars of three countries (Syria, Somalia and Mozambique) and the Great East Japan Earthquake in 2011.

**Wars and disasters as matters of “anthropology of heritage”***Taku Iida (National Museum of Ethnology, Japan)*

Cultural heritage cannot be inherited without people’s involvement in repairing objects or repeating performances. Such people’s practices give a collective and consistent character to the heritage, which is menaced by extreme moments of wars and disasters.

**Vision of recovery from the civil war: museums and social ties***Youssef Kanjou (National Museum of Ethnology)*

Recovering will be through community development programs based on heritage as a gateway to the community and through the participation of the community itself in reconstructing the relationship (the identity recovery), the museum will be the main engine of rebuilding the elements of the triangle.

**Building community and peace through heritage in post-conflict Somaliland: preserving heritage as a basic human need***Sada Mire (University of East Anglia, UK)*

This paper addresses the issue of Somali heritage and its role in conflict resolution and community building.

**Restoration of communities through folk performing arts: kagura performers after the great Tohoku earthquake***Hiroyuki Hashimoto (Otemon Gakuin University)*

Based on my own involvement in supporting Unotori kagura, the ritual dance of Fudai, a village near the Pacific coast, I will discuss how folk performing arts could contribute to the restoration of the community and show how kagura performers can sustain their role as they recover from the tsunami.

**Memory, heritage and disasters: the cases in Tohoku, Japan and Mozambique***Kenji Yoshida (National Museum of Ethnology)*

The rehabilitation process after the Tsunami disaster of 11 March 2011 in Tohoku, Japan, and a peace-building project of transforming arms into art woks which is going on in Mozambique will be discussed in connection with memory, heritage, art and the museum.

**P084 Creativity in business (Commission on Enterprise Anthropology)***Convenors: Keiko Yamaki (Hiroshima University)**Discussant: Hirochika Nakamaki**Room 101a: Sun 18th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

For this panel, our theme is “creativity in business.” Creativity, we are told, has driven human progress and is making our lives richer. But what, as anthropologists, do we have to say about that? Our panelists will focus on a variety of topics. Prof. Yoshiko Nakano and Dr. Maria Yotoba will discuss creativity in product development in an age of globalization. Professor Yasunobu Ito will introduce ethnography as a business tool for creativity and innovation. Dr. John McCreery will present recent work on the social networks of top advertising creatives in Japan, and Prof. Keiko Yamaki and Ph.D. candidate Takae Tanaka will present their research on creativity in services. The shared focus in all of these papers will be on how business pursues creativity and on anthropology’s role as both participant and critic in this process.

**Working with selling tourism experiences: a case study of a Japanese tourism company in Guangzhou**

*Tanaka Takae (Tokyo University)*

This paper examines creativity in daily work, specifically in “operations” jobs in a Japanese tourism company operating in China. The people who work at this company face difficulties, but create their own ways to cope with these, including special knowledge, techniques, and cultural devices.

**Towards an anthropology of service**

*Keiko Yamaki (Hiroshima University)*

This paper examines the meaning of service acts and phenomena focusing on “co-creation of value” in the service industry with rethinking Tadao Umesao’s information industry theory.

**Using participatory visual ethnography for creative product design: a case study of the teenage education sector in China**

*Adel Andalibi (Beijing Cognitive and Sensory Ethnography Lab)*

Methods and apparatus of participatory visual ethnography for product design will be discussed, and a case of educational product design will be reviewed.

**The rise of Bulgarian yogurt as a health food: creating values in food business**

*Maria Yotova (National Museum of Ethnology)*

Both in Bulgaria and in Japan, yogurt is accepted as a health food of special importance for people’s daily diets. With its 30% share of the plain yogurt market, MEIJI is the biggest producer of yogurt in Japan. What lies behind this company’s success and how has yogurt risen as a health food?

**Study of consumer practices of ethnicities as a tool for creativity in business**

*Sergey Rychkov (Kazan National Research Technological University)*

This paper focuses on the study of ethnic consumer practices as a creative tool for business. Themes of approaches to the research of consumer behavior in a multi-ethnic region, response to activity of the firms are considered. (With financial support of RFH, project № 12-01-00018).

**Creating an ukiyo-e-kabuki art exhibit for a university museum in the US**

*Rochelle Safo (College of William and Mary)*

This paper will examine the key issues of exhibiting Japanese art to a largely western audience, as well as the challenges of successfully marketing an exhibition using creative business and advertising methods.

**Presenting Japan to the world: kimono-clad women in early airline advertising**

*Yoshiko Nakano (University of Hong Kong)*

The paper considers the image of “Japan” portrayed in early advertisements devised by Japan Airlines in an effort to promote services to Japan from its first two international destinations – the US and Hong Kong.

**Anthropological methods for creativity and innovation: observing ethnographic researches used in the context of industry in Japan**

*Yasunobu Ito (Japan Advanced Institute of Science and Technology (JAIST))*

This presentation is about observations on the ways in which anthropological methods are appropriated by other realms (i.e. business and industry), and the results which emerge from such appropriations. Through this, I aim to open up some inquiries on the meaning of this phenomenon for anthropology.

**Conditions of creativity**

*John McCreery (The Word Works, Ltd.)*

Creative people are not God. We do not create ex nihilo. This paper examines the conditions under which creativity is practiced in the Japanese advertising industry.

**Toward an anthropology of worth***Brian Moeran (Copenhagen Business School)*

This paper examines the formation of creative worlds around particular creative products, the different affordances that influence creative processes, and the different values that people bring to bear in their valuation and evaluations thereof.

**P086 Food culture and food business***Convenors: Maria Yotova (National Museum of Ethnology); Mariko Arata (Tokyo Institute of Technology)**Discussant: Valentina Peveri, Liza Debevec**Room 101b: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

A food business will never succeed, if it does not match up with indigenous foodways. That is why global food chains make all efforts to meet local tastes and needs, developing specific local menus and taking into consideration religious food taboos and food preferences. At the same time, our foodways are exposed to rapid globalization and modernization. They are also undergoing various transformations under the influence of broader societal changes, shifts in our value system, and ever accelerating commercialization. As a result of advertising strategies in food business, a mass-produced factory-made foodstuff may come to represent the taste of mother's cooking, the warmth of home and even happy family life. On the other hand, what we eat and how we eat is a very important factor in the process of building (and as a way of expressing) our identities. Thus, a newly introduced food/drink may become a cultural capital that symbolizes sophistication and wealth for the newly rising middle classes. Even the same food-stuff (let's say a hamburger), may have different cultural meanings and values in different cultures, depending on the social environment and historical background of each society, and this cultural value affects business conditions in each location. Through a discussion of the above-stated issues, based on case studies in different societies, this panel aims to reveal the complexity of the relationships between food culture and food business, thus promoting a better understanding of the various connections and intersections existing in today's food system.

**Culinary image and food business as conscience: a case study of the halal food business in China***Yukari Sai (Waseda University)*

With today's increasing global awareness of the halal market, halal foods have been rediscovered as cultural and economic capital in China. Governments are encouraging the standardization of halal food production, and Muslims are reassessing the honesty and responsibility of the service providers.

**What is halal and why it's halal? Contemporary Indonesian Muslim consumers' recognition of food halalness***Mariko Arata (Tokyo Institute of Technology)*

Securing halalness of food is one of major social challenge in contemporary Indonesia and increasing numbers of commercial food products and restaurants are now being certified halal. However, Indonesian Muslim consumers' recognition of halalness is multifaceted and not always same as the written standard.

**Distribution of pork in the Islamic/Jewish-dominant areas: a case study of Palestine and Israel***Akiko Sugase*

Distribution of pork in Palestine and Israel reflects the presence of Arab Christians, the diversity of the Jewish communities and the economic situation directly connected with the politics.

**Alcohol consumption among the "new middle class" in India***Chihiro Koiso*

Alcohol consumption is strictly prohibited in traditional Hindu culture. Recently, however, wine consumption has become a conspicuous trend among the urban "new middle class" Hindus. What are the main factors behind this change, and how do people accept it?

**Street food vending: street food culture in Pune, India**

*Anjali Kurane (University of Pune); Shilpa Dahake (University of Pune)*

Street food vending is perceived as an expression of the culture of the city. The rich tapestry of India's multicultural fabric is represented by the street food. This study tries to understand street food vending endeavor in the cultural tapestry of Pune City.

**Yakitate!!! Japan: representation and consumption of baked goods in contemporary Japan**

*Federica Broilo (Mardin Artuklu University)*

My presentation will focus on the representation of baked goods in contemporary Japan. Japanese or Japan(ized) creations are always represented as better and tastier than their European counterpart, helping promoting Japan national identity.

**The food culture of the Siberian peoples: a reference model**

*Carla Corradi Musi (University of Bologna-Italy)*

The food culture of the Siberian peoples is explainable through their shamanism, giving animated "force" to every natural being, including food and beverages, consumed respectfully, in a perspective of sustainable energy. Their conscious and genuine nutrition is a useful reference model today.

**Improvement of food security act through the establishment of social institution based on local resources**

*Nyayu Fatimah*

A study conducted in Indramayu, Indonesia established a "joint responsibility" system among local farmers. This system was proven to increased community welfare significantly.

**Attitudes and cultural practices of food among rural dalit Tamil communities of Puducherry, south India**

*Vellore Pragati (Puducherry Institute of Linguistics and Culture)*

In traditional India, what and how people ate was inseparable from their religion, life-cycle stages, town and region, caste and / or social status, family traditions, health concerns, and spiritual beliefs.

**The significance of ethnoculinary methods and foodways to indigenous peoples: a look at Pawpaw and the Ichavayan of Batanes, Philippines**

*Miguel Niccolo Rallanza (University of the Philippines)*

This paper is about the traditional method of fish drying practiced among the Ivatan of the Batanes in the northernmost part of the Philippines and looks at both the functional and symbolic aspects of this ethnic foodway and how it is significant to the everyday life of the community.

**P087 Situating statelessness: anthropological perspectives (WCAA/Commission on Theretical Anthropology panel)**

*Convenors: Gregory Acciaoli (University of Western Australia); Petr Skalniak (University of Wroclaw, Poland)*  
**Room 302: Sun 18th May, 10:30-12:00, 13:30-15:00**

Neither geographically specific nor tied to any socio-economic class, statelessness can be occasioned by numerous situations, singly or in combination: decolonization, state succession, refugee movements, changes to nationality laws, conflicting laws between polities, and others. Treatments of statelessness in relation to mobile individuals and groups have tended to be published in such fields as law and migration studies, while Anthropology has often been concerned with stateless societies, but our discipline has much to offer in illuminating both phenomena in the contemporary world. This panel invites anthropological treatments of statelessness, covering such issues as:

- Ethnographic case studies of how stateless peoples negotiate their lives in contexts of formal denials of rights;

- The effects of statelessness upon children's experience of growing up and identity/belonging:
- Ways of pursuing livelihoods in the absence of formal rights
- Statelessness and cosmopolitanism
- Everyday and extraordinary strategies of coping with the lack of documentation, extended incarceration, and the constant threat of deportation, as well as ultimately effecting transitions in nationality
- Anthropological interventions that can contribute to reducing the vulnerability of the stateless
- Connecting anthropological analyses of stateless societies with the predicaments of stateless individuals in state contexts
- Appraising the future of statelessness in contexts of increasing globalization and securitization

The panel welcomes papers that explore particular ethnographic contexts, proceed comparatively, or are primarily of theoretical orientation. This panel is co-sponsored by the World Council of Anthropological Associations as part of its initiative focusing upon Mobilities and Immobilities and by the IUAES Commission on Theoretical Anthropology.

#### **Facing statelessness in chiefdoms and states**

*Petr Skalník (University of Wrocław, Poland)*

Statelessness was normal but now becomes a stigma. Can stateless people win the battle for their recognition as equal members of centralized polities?

#### **Statelessness in Japan: identity and identification**

*Tienshi Chen (School of International Liberal Studies)*

This paper investigates identity and identification of statelessness in Japan. Will sort them bases on legal status and identification. Also this paper aims to clarify the gap of identity and identification of statelessness.

#### **State control and refugees' lives: anthropology of refugees in Japan**

*Tadayuki Kubo*

Although the government accepts resettled refugees in Japan, they are stateless and need a settlement visa for being employed. This study discusses the living conditions of refugees, their invisibility, and the role of anthropological knowledge to widen perspectives about refugees.

#### **Disposition toward suspicion, honor and local economies of trust: negotiating interpersonal relations in a Christian and a Muslim Palestinian refugee camp in Lebanon**

*Leonardo Schiocchet (Austrian Academy of Sciences)*

Research on Palestinian refugees points to a "disposition toward suspicion" associated with refugeehood that highlights politico-moral economies of trust acting as "boundary maintenance disciplinary practices". Such practices become essential components of the refugees' social belonging processes.

#### **Statelessness and marginalisation: predicaments of 'legal' and 'illegal' immigrants in northeast India**

*Nava Kishor Das (Anthropological Survey of India)*

There are several 'stateless' people northeast India. The Chakmas are denied basic rights. The influx of diaspora is traced to Indian partition and beyond. Immigration is reported from Burma/Myanmar and Nepal also. These issues are subject of an urgent anthropology in border areas.

### **Stateless communities and globalised conservation policies in maritime Southeast Asia**

*Gregory Acciaioli (University of Western Australia); Julian Clifton (University of Western Australia); Helen Brunt (University of Sussex)*

The Malaysian government, allied with transnational environmental NGOs, has worked to subjugate and suppress stateless Bajau Laut in Sabah through marine protected area establishment, emphasising the economic value of resources to the state over their significance to local communities' livelihoods.

## **P088 The social and cultural contexts of English: future of global English**

*Convenors: Tania Hossain (Waseda University)*

*Room 301 A: Fri 16th May, 08:30-10:00, 13:30-15:00*

The proposed panel will explore the social and cultural context of English in different societies special focus would be on the future of global English in Asian context. English is regarded as a global language. It is by no means divested itself of a cultural context. English plays two important roles: one is that in post-colonial contexts. In many countries, English plays an important role in the educational systems. English had always been an elite language, and another is that it creates inequalities in the society. At the same time, English is seen as an essential instrument in the economic development. English distinguishes the well- educated and economically advantaged urban dwellers from the undereducated and economically distressed rural population. At the same time, English is now emerging all over the world as a medium of communication.

It is said that English was in the right place and at the right time. English was a language of British colony at the 19th century as well as the leader of the industrial revolution. In the 20th century, it became a language of a super economic power U.S.A. and also it is the language of technologies, linguistic opportunities, internet, broadcasting authorities. All these incidents make English as an internationally leading language politically and economically.

- a. The panel will discuss what would the future of English as a global language?
- b. What are the dangers of a global language?
- c. Could anything stop a language once it achieves a global status?

### **Empowerment through language: a case study from Bangladesh**

*Tania Hossain (Waseda University)*

English plays two important roles in Bangladesh. The medium of education – Bengali or English – distinguishes the well-educated and economically advantaged urban dwellers from the under-educated and economically distressed rural population.

### **Comparing how India's economic future is forecast domestically and internationally**

*Natsuki Kaku (Waseda University)*

This research will provide an accurate scope on how Indians forecast the foreseeable future, as well as assessing the impact of the policies the reigning governments have implemented, such as English education.

### **The influence of the new government course guideline in junior high school in the present and future English education in Japan**

*Kohei Tezuka*

In 2012, the Japanese government carried out the new government course guideline in junior high school, which provide whole the classes should be conducted in English as a rule. This research will show the influence and effect of it.



### **The comparison between Japanese universities and American universities: the singularity of Japanese universities**

*Bumpei Shimada (Waseda University)*

This paper will explore the social, cultural and systematical context of universities in Japan and the United States, with a special focus on the singularity of Japanese universities.

### **The comparison between the English education system in Japan and that in Finland**

*Chisa Nose (Waseda University)*

There is a big gap between the English proficiency of Finns and Japanese. This research will focus on comparing the English education system of Japan and that of Finland and provide the features and differences of those two systems.

## **P089 Challenges of space anthropology**

*Convenors: Hiroki Okada (Kobe University)*

*Room 101a: Thu 15th May, 17:30-19:00, 19:30-21:00*

We will offer various perspectives for exploring the possibilities of a new research domain called “space anthropology”, in which the field is “space”, not somewhere on earth, at a time when space development has already begun and associated contemporary problems have surfaced.

Space science and technology, which has expanded and developed rapidly in this century, forms the basis of the many new means of communication. It has a significant influence on the traditional fields researched by anthropologists. Conversely it also leads to great possibilities in the expansion of human lifeworld, the transformation of existing world views, cosmology and the establishment of the new modes of cognition and communication.

While the domain of “space anthropology” contains the study of space science and technology and space exploration, which are situated with the extension of the ongoing historical phenomenon of globalization, the three following points should be examined.

Firstly, the “post-modernism” view of the world which supports the space development, being related to the problem of “modernism”. Secondly, the application of anthropological concepts and methodologies in research within the new field of space. Thirdly, the transformation of human societies and cultures from space development.

We suppose to approach the field of “space” from these three points of view, with consideration to cultural, cognitive and social aspects, to concretely re-examine the ontology and the epistemology of human beings. With a focus on the cognitive point of view and the cultural, each presenter on the panel will give a presentation on a specific topic.

### **Anthropology of “first contact”**

*Daiji Kimura*

The contact with extraterrestrial intelligence appearing in SF is considered, from the perspective of anthropology. First, the contact based on “rationality” or on “embodiment” is examined, and second, the existence of another layer called “intentional stance of understanding” is investigated.

### **The Japanese imagination of space and television**

*Fumiaki Itakura (Graduate School of Intercultural Studies)*

This presentation will examine the characteristics of the Japanese image of space in conjunction with representations of space in television programs from the 1960s to the early 1990s.

**An anthropological study of the space industry in Japan**

*Hirofumi Iwatani*

This paper will examine the characteristics of the socially multilayered supply chains in Japan related with manufacturing space appliances, focusing on some of the manufacturers called “machikouba” that do subcontract work.

**Life in extraterrestrial space: an anthropological consideration on astronauts’ everyday experiences**

*Tomohisa Sato (Kyoto Bunkyo University)*

Since the launch of the ISS (International Space Station), many astronauts have stayed in extraterrestrial space. In this presentation, based on the texts written by astronauts, their everyday experiences are examined from three standpoints: psychological, physical, and ontological perspective.

**The imagination for “reality” of space in Japanese animations**

*Kiyoshi Kawamura (National Museum of Japanese History)*

This presentation discusses how the imagination of space in the works of Japanese animation, especially “Mobile Suit Gundam”, which is one of the most popular works in Japan, has changed.

**An anthropological approach to space tourism**

*Hiroki Okada (Kobe University)*

The purpose of this study is to consider space tour from the viewpoint of anthropological study of tourism. I would like to point out the problem of space tourism that, as the space was industrialized, we could not assure the new ideas about world and “new possibility for human culture”.

**The two faces of tomorrow: human biocultural diversity expanded by space development**

*Keiichi Omura (Osaka University)*

This presentation will discuss the future of space development on the basis of human evolution and will propose two facets of space development: the continued expansion of the human world along with the simultaneous protection of human biocultural diversity on Earth and in outer space.

**P091 Knowledge revealed and concealed: anthropologies of things unseen by the illiberal state**

*Convenors: Brian Harmon (Shandong University)*

*Room 202: Fri 16th May, 15:30-17:00, 17:30-19:00*

In this panel, we propose to conceptualize anthropology’s encounters with a multiplicity of State and customary regimes of knowledge across Eurasia. With local people selectively challenging and manipulating the modernist State’s hegemony as a purveyor of authoritative knowledge, anthropology’s engagement with these (neo) traditional, non-Western registers of culture acquires a special significance. In this light, this panel engages several ethnographers with research agendas in social spaces formally governed by two States with long traditions in the normative categorization of difference and personal agency: Russia and China.

The following contributions are informed by a mutual interest in how contestations over value, law, and personhood between State and customary agents produce new regimes of knowledge. Furthermore, they explore the permutations of various anthropologies, as they intertwine with new realms – from legal or public anthropology’s focus on agency within institutional contexts to ethnographies of sexuality and commodity value creation. Topics will address: Perceptions of public sociality and moral order in Jinan, China (Harmon); Gay persons’ negotiations with social normativities about marriage and family in Beijing (Tan); Local knowledge and hierarchies of social value among tea cultivators in Fujian Province, China (Shu); Shamanic (religious) interventions into social tensions ungovernable by the State in Asiatic Russia (Zorbas). The

contributions thus aspire to consolidating anthropology's future orientations as a political and epistemological discourse at the interstices of contemporary statecraft and society in Eurasia.

### **Strangers on sidewalks: infrastructure, agency, and the political economy of personhood in Jinan, China**

*Brian Harmon (Shandong University)*

This paper examines segmented sociality in urban China's public spaces, particularly the 'popular' mode defined against the 'state' mode. Strangers in Jinan, China avoid explicit social recognition of others, as well as responsibility for ordering space.

### **Learning to value the taste: practice of marginalized tea producers in southern Fujian, China**

*Ping Shu (Shandong University)*

This paper examines the ways Chinese marginalized tea producers deal with their situation. It showcases that local tea producers comply with the reified taste in a struggle for bargaining power which ends up deeply embedding them in the de facto global hierarchy of value.

### **To marry a "tongqi": gay men who marry women in China**

*Chris K. K. Tan (Shandong University)*

In China, even gay men are expected to marry, and their wives are popularly called "tongqi". Given China's 1.3 billion population, that is plenty of mental suffering. By examining how gay men relieve this immense pressure, I hope to trigger a public conversation about it and resolve it someday.

### **Legally sacred and its distortions: shamanism as an unintended consequence**

*Konstantinos Zorbas (Shandong University)*

The paper offers ethnographic documentation of shamanic practices challenging the constitutional legitimization of religion in Tuva Republic, Siberia.

### **Confucian culture and spirituality in enterprise management**

*Ye Tao (Shandong University)*

Confucian culture and spirituality in the management of enterprise: case study about Qufu Confucius Family Liquor Co., Ltd

## **P092 Towards an architectural anthropology**

*Convenors: Raymond Lucas (University of Manchester)*

*Room 205: Sat 17th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

The recent development of Design Anthropology (Gunn, Donovan Eds. 2013, Gunn, Otto, Smith Eds. 2013) as a distinctive sub-discipline has some lessons for collaborations with the built environment disciplines including architecture and urban design. Many of the issues raised are of interest to architecture, most notably the opportunity to integrate anthropological theory and methodology into the design process. A distinction must be drawn between the needs of a Design Anthropologist and those of an Architectural Anthropologist. This distinction is more than merely one of scale, however: most notably, the use of prototypes within design anthropology is inappropriate for architecture, and fundamental issues about our relationships with the environment and what it means to dwell are concerns shared by architecture and anthropology.

There have been a number of studies in the mode of an 'anthropology of architecture' (Buchli 2012, Marchand 2009) or an 'ethnography of architecture' (Yaneva 2009, Houdart 2009), but what does it mean to produce anthropology by way of architecture (Ingold 2013)? It is easy to see what architects can learn from anthropology, but a greater challenge to ask anthropologists to learn from architects and designers.

Themes for the panel include but are not restricted to the following:

- anthropology in the studio
- the conundrum of vernacular architecture
- home, and what it means to dwell
- architectures of collection: the museum & archive
- sites of exchange: shopping, market, consumption
- architectural power relations material culture and civic buildings
- the transit interchange, flows and routes.

**(Escape from) the conundrum of vernacular architecture: progressing an anthropology by way of architecture**

*Rachel Harkness (University of Aberdeen)*

What might characterize the vernacular as the riddle-some conundrum? Conundrums are traps that keep questioning going round and round. To escape, a line of flight is taken to the creative works of architects who cite vernacular architectures as inspiration for their socially-minded, anthropological, practice.

**Patterns that disconnect: “...designing ecology into the city”**

*David Haley (Manchester Metropolitan University)*

We must learn to adopt ‘capable futures’ as 9bn people try to live in cities that are no longer fit for purpose. Shifting land-time-scapes will redefine cultural assumptions and demand new ‘life support systems’.

**Integrating transactional people-environment studies into architectural anthropology: a case for useful theory building**

*Paul Memmott (University of Queensland)*

**Architecture and things: an examination of architecture’s encounter with object theory in anthropology**

*David Johnson*

From an overlapping terrain of material study in both fields, this paper first maps architecture’s emerging encounter with anthropology’s object theory and then attempts to determine the theoretical motivations as to what architecture might have to gain from a renewed theory of objects.

**Lateral and linear interplay: creative interference within processional routes**

*Darren Deane (Manchester Metropolitan University)*

The aim of the paper is to articulate the active role architecture plays in the formation of processional routes. In particular it proposes interpretive methods for articulating the reciprocal spatial transformations between generic urban fabric and ritualised, processional topography.

**Reactive architecture, transitory space and borrowed legitimacy: changes in the nature of the expression of power in Scottish civic centres, 1850-1975**

*Susan O’Connor (Glasgow School of Art)*

The means of power expression in Scottish civic centres remained fixed from their explosive growth in the mid nineteenth century to the early post-war period. Thereafter almost all attributes altered significantly, in parallel with changes to how the community interacted with local government.

**Architecture for senses: towards embodiment’s strategies for people**

*Mónica Díaz-Vera (Universidad de Chile)*

This research wants to reveal the latent presence of embodiment design strategies, involved in the architecture process. Studying the relations between architect and client is vital to understanding how a space is lived, the essence of an incarnated experience of architecture.

**Architectural anthropology or anthropological architecture? Bringing “lived experience” into architectural practice**

*Saffron Woodcraft (UCL)*

Social sustainability re-assigns architects and urban planners an explicit social purpose. This paper explores how architects are responding to social sustainability as a new field of practice, research and policy.

**Visualization, embodiment, transfer: remarks on ethnographic representations in architecture**

*Sascha Roesler (ETH Zurich)*

In his contribution, Sascha Roesler distinguishes between three forms of architectural-ethnographic representation while arguing for the necessity of doing justice to the epistemological peculiarities of this type of research.

**An ethnography of design process at an international airport**

*Anna Nikolaeva (VU University Amsterdam)*

The paper presents an ethnography of architectural production at an international airport, arguing that by investigating the perspective of airport designers we gain insight into the processes of contestation and experiment instrumental for critical engagement with contemporary urban design.

**The spatial culture of museums: how space shapes the museum as an informational and social experience**

*Kali Tzortzi (University of Patras)*

The spatial culture of the museum is defined as how the layout of spaces and exhibits affects informational and social experience. Studies are presented linking syntax analysis to observation of visitor behaviour, to show how different spatial cultures arise from architectural and curatorial design.

**P094 Re-imagining ethnological museums: new approaches to developing the museum as a place of multi-lateral contacts and knowledge (Commission on Museums and Cultural Heritage)**

*Convenors: Kenji Yoshida (National Museum of Ethnology); Mohan Gautam (European University of West & East)*

*Room 201 B: Thu 15th May, 13:30-15:00, 15:30-17:00*

The notion of the museum as a storage of tangible cultural property of the past is now outdated. The one-sided approach to ethnic cultures made by ethnological museums are under serious attacks, and museums are now becoming a space where bi-lateral, or multilateral relationship is constructed among those who are collecting/exhibiting, those who are collected/exhibited, and those who see and use the collection. Various new trials are now underway; among them are collaborative exhibition and collection management projects between museums and source communities, construction of community based museums, and realizing historical exhibition by incorporating memories of the visitors. The panel is to review these new approaches and to identify more positive and productive use of ethnological museums in this and the coming age.

**The new role of ethnographical museums in re-examining the identity canvas of the tribal cultures**

*Mohan Gautam (European University of West & East)*

Since there have been ongoing changes among the tribal communities, the collected/exhibited material cultures of the museums need a re-examination. The ecological surroundings of them either have been shrunk or expanded. In reconstructing their identities there is a need for new approaches and models consisting the culture-contact-network.

**Purposes and possibilities of the “Museum of Chorotega Ceramics” in San Vicente de Nicoya, Costa Rica**

*Jim Weil*

A Costa Rican community museum has not yet fulfilled its potential in presenting the local ceramic tradition and has drawn few visitors. More attention to intangibles – skills embodied in the revival of ancient techniques and designs – may counter a shift to the production of simpler souvenirs.

**Community, heritage, and new museological approaches in China: a case study of the ecomuseum**

*William Nitzky (Arizona State University)*

This paper examines the ecomuseum as a new ethnological museum approach in China. Based on ethnographic research, it uncovers the implications ecomuseums have for local communities in the participation in tangible and intangible cultural heritage protection and management.

**A new attempt to the model ethnological museum**

*Zhu Yongqiang (Yuxi Normal University); Zhang Handong (Yuxi normal university)*

We explore a living transmission way which is also a multiple modern ethnological museum concept that combination of schools, museums, cultural heritage place and government departments, with college students as the core group.

**Exhibitions at Quai Branly**

*Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)*

The present paper will analyze three temporary exhibitions which took place in 2012-2013 at Quai Branly Museum in Paris. We will take into account “Patagonie. Images au bout du monde”, “Les Maîtres du desordre” and “Charles Ratton, l’invention des Arts Primitifs”.

**Collaborating with the source community**

*Atsunori Ito (National Museum of Ethnology, Japan)*

In 2009, the director of the Zuni Museum visited Minpaku to undertake collection review. The purpose of this paper is to report on that project, and to examine the further possibilities for collaborative management between the ethnological museum and the source community.

**Museums, interculturalism and the new humanities**

*Anthony Shelton (University of British Columbia)*

This paper will look at the interface between diverse cultural collaborations, museums and knowledge production and their implications for developing new exhibitionary genres.

**P095 Exploring and theorizing the working of language and power in multilingual Japan**

*Convenors: Ayumi Miyazaki (International Christian University)*

*Discussant: Miyako Inoue*

*Room 201 A: Sat 17th May, 08:30-10:00, 10:30-12:00*

We analyze how power relationships are negotiated and shifted through language in increasingly diverse Japanese contexts where people in class, ethnic, gendered, and regional peripheries challenge the still powerful monolingual ideologies of Standard Japanese. To demystify the powerful modernist language ideology, it is not enough, as Inoue (2006), our panel discussant, observes, simply to describe the diversity of linguistic practices; rather, one must examine the dynamic linguistic and social negotiations among the dominant and subordinate groups in diverse “sites (Silverstein 1998)” for ideological struggles. This is what we will undertake, based on extensive ethnographies, interviews and document analysis.

The first session seeks to develop theories of language and power by elucidating power struggles over dialects and honorifics: how different beliefs about language collide (Kroskrity 2009) among language revitalization movements in the Ryukyus and among the media and other agents developing policies to simplify honorific language used for the imperial family, and how unequal power relationships play out over the use of dialects in regional courtrooms among judges, lawyers, and defendants.

The second session explores the intricacies of gendered and ethnic power constructions at school through longitudinal ethnographies and in-depth conversational analysis: how girls and boys negotiate their language ideologies through their creative, gender-crossing pronouns; how teachers and students negotiate their linguistic power relationships at a Muslim school; and how teachers exercise covert power over ethnic minority in a JSL classroom. These presentations combine to deliver both theoretical refinement and ethnographic clarification of the working of language and power.

### **The role of language ideology in Ryukyuan language revitalization**

*Patrick Heinrich*

This paper examines language ideology of Ryukyuan language revitalization efforts. This ideology is a reaction to ideology oppressive to linguistic diversity. More concretely, it studies efforts of popular alignment to the empowering ideology by applying frame analysis on interviews and attitude surveys.

### **Toward the ideological clarification of Japanese newspapers' imperial honorific use**

*Noriko Sugimori (Kalamazoo College)*

By analyzing Japanese newspapers' honorific simplification policy in the 1980s and 1990s, this paper aims to fortify a notion of "ideological clarification" (Kroskrity 2009). Interviews of individuals involved, newspapers' in-house editorial policies, and newspaper unions' materials are examined.

### **Language ideologies and functions of dialect use in Japanese courts: analysis of asymmetrical power and language rights of lawyers, judges and defendants**

*Kazuo Fudano (Senior High School attached to Kyoto University of Education)*

I seek to develop theories of language and power by elucidating power struggles over dialects: how unequal power relationships play out over the use of dialects in Kansai courtrooms among judges, lawyers, and defendants.

### **Resignifying Japanese gendered language ideologies: a feminine boy's strategies against metapragmatic commentaries of "fag" speech**

*Ayumi Miyazaki (International Christian University)*

This paper analyzes how a boy who employs feminine linguistic practices persistently negotiates other students' metapragmatic commentaries (Silverstein 1976) about his "okama-fag" speech, and how the boy, in doing so, shifts the configuration of Japanese gendered language ideologies.

### **Multilingualism in religious/migrant community: debunking the myth of Japanese as an out-group language**

*Rika Yamashita (the University of Tokyo)*

This paper discusses the language use and language attitude of South Asians in a Muslim community in Japan, challenging the current monolingual view on one-to-one mapping of language and ethnicity.

### **Negotiating language ideologies in the JSL classroom: analysis of social role of JSL teacher's discourse**

*Sachiyo Fujita-Round (Rikkyo University Graduate School)*

This paper examines language ideology of the JSL (Japanese as a second language) classroom in ethnography. Focusing on the JSL teacher's discourse, the relationship of social role and language ideology in the JSL classroom will be analysed.

## **P096 Anthropology in unstable places**

*Convenors: Hector Guazon (Saint Louis University/University of the Philippines); Ana Raissa Trinidad (Ford Foundation International Fellowships Programme)*  
**Room 201 A: Sun 18th May, 08:30-10:00**

Anthropology in Unstable Places accounts the quotidian practice of differentiated actors in local worlds marked by significant social, political, and religious changes. The local world, following Kleinman (1997), does not only refer to traditional village or neighborhood but also to institutions, transitory communities, and/or transnational networks that cast the contemporary times. The panel is designed to capture interrelated themes, like, agentic narratives, improvisations, reflexivity, identity politics, learning, belief system, and morality. The contributing papers narrate the manner by which engaged actors, differentiated by their struggles, live and forge a future for themselves within the shifting and unstable conditions of the local world where they are embedded. The panel may give room to shared defining characteristics on the basis of the actors' similar social practices, collective ordeals, and values but, at the same time, particularities these actors generate and consider salient given their context. In doing so, the panel explores the challenges to cultural analysis posed by uncertainties and instability, as panel contributors look into the varying cultural resources and social ties that are available, creating both perils and possibilities for their life-chances in their respective local world. By making instability as foundation of cultural analysis, the panel recognizes a number of important theoretical challenges, requiring evaluation of analytical frames and innovating the quality of anthropological scholarship. Few of the concepts needing unsettling are context and agency.

### **Cultural improvisation and the imagination of a cosmopolitan community in conflicted regions of Zamboanga and Sulu**

*Jose Jowel Canuday (Ateneo de Manila University)*

Drawing from a year-long fieldwork, this paper examines the improvisational ways by which cosmopolitan worldviews are integrated into widely circulating Tausug music videos in the troubled regions of the Southern Philippines.

### **Autonomy in movement: informal Islamic activities amongst Hui Muslims in China**

*Masashi Nara (University of Tsukuba)*

This paper examines how a Muslim minority can maintain religious autonomy from the contemporary Chinese state that actively oppresses religion. Specifically, it focuses on processes whereby Hui Muslims carry out informal and highly mobile Islamic pedagogical practices in Kunming, Yunnan Province.

### **Shifting sociomoral order: the creation of the Filipino chaplaincy in Brussels**

*Hector Guazon (Saint Louis University/University of the Philippines)*

This study analyzes the ways in which the idioms Filipino Catholics associate with Roman Catholicism as they create the Filipino chaplaincy in Brussels to mark out their moral identity embody the Filipino Catholics' self-interested strategies in their unstable diasporic context.

### **The school as a learning space for negotiating political and social instabilities**

*Ana Raissa Trinidad (Ford Foundation International Fellowships Programme)*

The paper explores how learning – formal and processual – plays a cogent role in dealing with militarisation as an invasive condition in a Manobo community, an indigenous community, in the Philippines.

## **P098 Human rights and development: challenges and opportunities (Commission on Human Rights)**

*Convenors: Anjali Kurane (University of Pune)*

**Room 304: Sat 17th May, 08:30-10:00, 10:30-12:00, 13:30-15:00**



The relationship between human rights and development is debatably defined more by its differences and separate than by its points of connection. This panel deal with the boundary of human rights & development, focusing on the integration of human rights into development, and the difference of dialogue and overall lack of policy coherence, & policy frameworks. It aims to explore the uneven identification of human rights in the process of development, mainly those that are directly affected by development processes and outcomes. Therefore, it sets out the issues of the policy questions to invite further exploration of the opportunities human rights discourse and their future application in development.

Poverty remaining as people are excluded, face discrimination; there's a lack of access to basic services. Poverty is violating a whole range of their rights. The poorest, disadvantaged and marginalised groups are being let down. Violations of human rights occur in the name of religion, race, creed, caste, colour, sex, religion. A deeper understanding of people's rights is needed, with economic, social and cultural rights given equal weight to political and civil rights.

So human rights have always been to attain excluded and backward communities and women. There is a crucial link between rights of violations & poverty, exclusion, vulnerability.

The panel would try to understand the human rights violation with reference to excluded and backward communities & explore measures to be developed by the policy makers for integration of the importance of human rights for development.

#### **Human Rights Commission: Indian scenario**

*Vislawath Jagadeesh (Karnatak Arts College of Karnatak University, Dharwad)*

India is one of the few countries that protect human rights through their Constitution. The civil and political rights guaranteed as fundamental rights are enforceable through the courts of law.

#### **Socio-economic condition and human right issues of the Chain: a depressed community of West Bengal, India**

*Bijoy Kumar Sarkar (University of North Bengal)*

Human rights and development are not separate challenges as deemed but are inexorably linked. This paper seeks to highlight the socioeconomic condition of the Chain, a depressed community of east India with special reference to their plights and explore the factors from a human rights perspective.

#### **Human rights of women: an Indian perspective**

*Meenakshi Meena (JNV University)*

The paper is deciphering the magnitude of human rights violation against women. Today, in the 21st century and after 65 years of independence, there exists a wide gap between theory and practice regarding the human rights of women in Indian society.

#### **Human rights and sustainable development**

*John Gaikwad (University of Pune)*

The tribal population in India inhabits forests and hilly regions rich in natural resources. These regions become instrumental for the implementation of important developmental projects. In the process while the community at large benefits, the human rights of tribal communities are usually violated.

#### **Development discourse and dialogues on human rights: an analytical review of contestations**

*Dinesh Kumar (Panjab University Chandigarh); Shalina Mehta (Panjab University Chandigarh)*

Post-modernist discourse for long has questioned the philosophy of development in its present incarnation. This paper examines these contestations in a theoretical domain resourcing empirical data.

**Human rights and indigenous group: a study of Sapuakelas, Odisha-India**

*Praharaj Dillip Mishra (VISWASS)*

The objective of the research study is to explore the application of “human rights” to an extinct group named as Sapua Kela indigenous community of Odisha, India.

**Community-driven urban disaster response for long-term recovery: a study of ‘jimoto-gaku’ and urban slum**

*Keisuke Kamiya*

As people’s recovery action starts on the 2nd day after disaster, humanitarian response has to assist their self-efforts. This paper argues engaging community is vital to urban disaster response, and suggests 9 steps of community-driven urban response, which could bridge relief and longer-recovery.

**Situating Dalit women within human rights and development: Indian scenario**

*Anjali Kurane (University of Pune)*

Dalit women are dependently placed at the end of India’s caste, class and gender hierarchies and experience prevalent caste oppression, discrimination, exploitation, marginalization and violence. This paper critically analyse the situation of Dalit women within human rights and development.

**The Devdasi practice: violation of human rights of Dalit girls**

*Jyoti Shetty (Dr. Babasaheb Ambedkar Research and Training Institute)*

The ancient Devdasi practice which offers/marries girls to a deity of worship in Hindu temples leading to forced prostitution is a gross violation of human rights. Despite laws for its prevention, this practice still continues. The present study will focus on different aspects of this tradition.

**Shifting cultivation in the backdrop of the Forest Right Act: violation of the human rights of the Khond tribe**

*Madhulika Sahoo (National Institute of Technology)*

The current research paper tries to highlight the level of dependency of tribals on the shifting cultivation in Kandhmal, understanding the forest right claims and the violation of the human rights of the Khond tribals.

Key words- Podu, Kandhamla, JBIC, CAMPA

**Resettlement induced changes in the social structure of the Kutia Kandhas of Lanjigarh**

*Deepak Ojha (Utkal University)*

The present research work tries to explore the changes that have taken place within the social structure of the Kutia Kandha tribe displaced due to the Vedanta Aluminum industry in Lanjigarh of Odisha.

**Promoting ancestral identity and dissolving ethnic hatred: study of Xinjiang**

*Xinyan Chi (Nanjing Normal University); Jia Wang (Shenzhen Bailu Travel Agency)*

The paper focuses on the violent terrorist activities with religious consciousness in Xinjiang, China, and tries to use religious classification method to establish common ancestors instead of color classification, which will play a positive role among humanity, affinity and dissolving hatred.

**Women In Iran**

*Robabeh Sedighi (University of Pune)*

Women are factors and targets of any development as half of human resources and half of the world’s population and are effective leverage for progress of socioeconomic development goals.

## **P099 Beach governance network in fishing community: a view from the antipodes in Asia and Sub-Saharan Africa**

*Convenors: Noriko Tahara (Shitennoji University); Noriko Ijichi; Setsuko Nakayama (Kanazawa University)*

*Chair: Umeya Kiyoshi*

*Room 101a: Sat 17th May, 08:30-10:00*

In this panel we combine elements of governance theory, political ecology, and a form of institutional analysis.

Setsuko Nakayama (Kanazawa University) examines how exogenous attempts to govern Lake Malawi's beaches have failed to capture fishers' organizational principles that have persisted since precolonial times. She attributes the failure to constrictive views of fishery as a male-exclusive commercial activity on water which precludes the significance of female ritual and technological involvement on terrestrial domains, and to the notion of governance which fishers seem keen to avoid. Noriko Ijichi (Osaka City University) will present that fishers have always corresponded with beach governance amongst the globalization of the market economy in the areas they belong. Given a way of life managed by diverse dynamics like ritual, the body, cooperation of labor, and the environment, she is concerned with the possibility of discussing the social structure and methods that developed in her research area.

Noriko Tahara (Shitennoji University) illustrates how people construct their life-world through difficulties in their communities, which are heterogenic and diverse in language and economic activity. People's resources are more likely to affect their living situation, which is affected by national policy and economics. To demonstrate the limitations and possibilities of a community in transition, conflicts between pastoralist and fisher/famer involving a fishing village are discussed.

Each beach management is encompassed with clustering of institutions, economic interests, histories, cultures, and ethnicities. The common practice on the ground will be linked with the sense of legitimacy through the discussion.

### **The cooperation of labor of diving women in Jeju island, South Korea**

*Noriko Ijichi*

My presentation examines the dynamics of everyday life in waterside areas in Jeju island, South Korea. Based on research performed in this area, it focuses on the meaning of fishing and the manner in which diving women recognize intervention from the outside world.

### **When fish belonged to women: technology, bodily substance and the moon in Lake Malawi fishery**

*Setsuko Nakayama (Kanazawa University)*

This paper reclaims female agency in African inland fishery based on a study in Lake Malawi. Through an assessment of women's contributions in the sector in terms of material agency and its efficacy in work on the lake, it seeks to reestablish women's centrality in an emic notion of fishery.

### **Conflict and settlement in Runga, a multi-ethnic community**

*Noriko Tahara (Shitennoji University)*

My presentation illustrates how people construct their life-world through difficulties in their communities, which are heterogenic and diverse in language and economic activity. I will discuss the limitations and possibilities of a community in transition.

## **P100 Learning of/with children: anthropologist at “school” (Commission on Children, Youth and Childhood)**

*Convenors: Kae Amo (EHESS); Jean Paul Filiod (Université Claude Bernard Lyon 1); Takao Shimizu (Research Institute for Humanity and Nature)*

*Chair: Elodie Razy*

*Discussant: Nobutaka Kamei (Aichi Prefectural University)*

*Room 104: Thu 15th May, 08:30-10:00, 13:30-15:00*

As the diversity of societies and cultures has become the research basis of anthropology, anthropologists have often given priority to relativism. At the same time, this diversity urges them to re-examine their position towards the people and sometimes change it radically: many anthropologists say that, to understand the society, they need to behave like disciples in front of masters who are, in fact, the “natives” of that society.

This stance is very important when we study about children or more broadly youth because in this case, the relationship between the dominant and the dominated is reversed in double sense – from cultural and generational point of view. Many studies about children and childhood have been developed in social sciences since more than two decades and raise thoughts on what anthropologists should do with children in their fieldwork.

- Why should we get involved nowadays in “collaborative” studies?
- How can anthropologist devote himself or herself, with his body, mind and spirit, to the collaborative work with children and/or with adults taking care of them in educational institutions?
- Which knowledge(s) should we receive and apply?
- Is every anthropologist working on / with children facing with the same kind of problems and questions independent of their fields? (here, there, elsewhere...)

These are some of the many questions that this panel will set out to answer.

### **Learning from babies: the productivity of observation in the ethnographic characterization of way of life**

*Carolina Remorini (University of La Plata-CONICET)*

What can we learn, as ethnographers, about a particular way of life by observing babies and children’s ordinary life? This paper aims to stress the heuristic value of observation techniques and video record in the ethnographic study of childhood development in the context of daily routines.

### **What do we know about small children when they work with an artist? A collaborative research in pre-schools (Lyon, France)**

*Jean Paul Filiod (Université Claude Bernard Lyon 1)*

What do we know and what do we say about children working with artists in pre-schools? My paper discusses the ordinary knowledges on childhood, especially early childhood, on the basis of a collaborative research involving adults working in pre-schools in Lyon, France.

### **Children as ethnographers: an experience in the Bolivia-Argentina border**

*Natalia Zlachevsky*

The aim of this paper is to make use of the experience of participant observation, and visual records, performed by children in the border bridge between Argentina and Bolivia. The main goal is to think about the scope and potential of this kind of methodologies in a work field with children.

**Discovering unexpected heritages with children: collaborative ethnography, theoretical and methodological learning from Tenochtitlan (Mexico)**

*Charles-Édouard de Suremain (IRD (Institut de Recherche pour le Développement))*

A project on consciousness-raising on heritage is at work in Tenochtitlan (Mexico). To what extent what is making sense for children can be thought of as an heritage? How to pass heritage to children if they do not recognized it? What can be learned from collaborative ethnographic fieldwork with children?

**Producing memory of migration: history of a participatory action research with children and young people (Paris, France)**

*Elodie Razy (University of Liege)*

My presentation focuses on the collaborative ethnographic practice of a project which led to what children and young people define as memory of migration. I shall finally outline how difficult it is to enhance a dialog between the different kinds of memory within the migration arena in France.

**Children and anthropologists in “Tarbiya”: spiritual training in Muslim brotherhoods and its social interpretation (Senegal)**

*Kae Amo (EHESS)*

Learning the way of living in a society is the goal of anthropology and that requires integration into the field of study. Based on collaborative works with students and educators in Quranic schools, this paper investigates the roles of Tarbiya (spiritual training) in children’s socialization.

**Is the problem of “street-children” is a “social problem” or a phenomenon on the urban space? Looking through anthropologist on NGOs (Ouagadougou, Burkina Faso)**

*Takao Shimizu (Research Institute for Humanity and Nature)*

From the case study of my research of “street-children” in Ouagadougou, Burkina Faso, I will show the gaps of perspectives between the anthropological one and the aid agencies one to understand child and suggest the necessity of multiple perspectives on learning from/of children on “social problems”.

**P101 The future of law and globalization with anthropologies**

*Convenors: Toru Yamada (University of Tsukuba)*

*Room 102b: Fri 16th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

The papers in this panel examine the place of the anthropological study of law in relation to pressing legal issues of globalization. Anthropological studies of law have dealt with the pragmatic and procedural realities of legal practices and institutions, and have provided in-depth insights into contextual and socio-cultural factors. Legal specialists have recently begun to pay closer attention to such cultural factors to better understand how laws can function in different socio-cultural and intercultural contexts. They cite more anthropological literature to grapple with the relationship between law and culture, a core focus of legal anthropology since the emergence of this subfield. Such a shift in legal studies provides a good opportunity for legal anthropologists not only to disseminate their expertise to a wider audience outside of their discipline, but also to engage in applied legal fields by keeping more autonomy over their research findings.

This panel represents collaboration between legal specialists and legal anthropologists in an effort to promote more active, transnational dialogue. Therefore, we will reexamine anthropological studies of law around the world, and discuss the future potential of this subfield by focusing on the issues of law and culture such as natural resource management, gender, legal pluralism, and cultural heritage.

**Going between world treaties and local life: economic, cultural and legal dimensions of Uji Tea cultural landscape**

*Masami Mori Tachibana (Kyoto Bunkyo University)*

Registration in the World Heritage list may bring lots of benefits to the area of the heritage. However, the registration and the process for registration generate conflicts between economic, cultural and legal dimensions. This paper analyzes the case of Uji Tea in Kyoto, Japan.

**Re-shaping Islamic inheritance law and women's justice: a case study in Cianjur, West Java, Indonesia**

*Sulistiyowati Irianto (University of Indonesia)*

This paper aims to explain how Islamic inheritance law is interpreted in a number of ways by various different religious figures and its impact to women's justice.

**Dealing with dual consequences of legal pluralism: cases from Indonesia and Japan**

*Sayaka Takano (Japan Society for the Promotion of Science)*

Legal pluralism is often assumed to be an unquestionable premise that ensures the dialogue between law and anthropology. However the same term could also cause puzzlement and confusion. This paper examines these dual consequences of legal pluralism by comparing cases from Indonesia and Japan.

**How socialist modernity articulates with the global trend of governance: a case study of the village reconciliation service in Vietnam**

*Atsufumi Kato (University of Tokyo)*

Focusing on the reconciliation service in the villages of Vietnam, this paper proves that the communitarianism of socialist modernity and the contemporary global trend of local governance are rooted in the same soil of the 20th century's conceptions of social engineering.

**Corporate speculation to informalization: a chronicle of gold mining in Nilgiri, India**

*Amalendu Jyotishi (Amrita University)*

We attempt to develop a chronicle of gold mining in the Nilgiri since the 1870s by various corporate organisations, liquidation of those, changes in the social formations and growth of informal gold mining. The study attempts to identify the factors leading to informal gold mining in the region.

**Legal pluralism and political clientelism: lessons for reforming fisheries governance in Kerala, India**

*Thomson Kaleekal (Cochin University of Science and Technology)*

Commercial fisheries governance has become complex due to globalisation and multiple modes of governance have been tried out to resolve the problem. Political clientelism, however, poses severe threats to institutionalise a process that directly engages communities and state for good governance.

**Scarc resource and shared practices: groundwater sharing institutions in India**

*Pampa Mukherjee (Panjab University)*

Based on ethnographic study in Hoshiarpur district in Punjab, the paper will study the functioning of shared tube wells and look at the factors that may influence their functioning.

**Political entanglements and religious engagements: reconstructing the history of human rights violations in Jammu and Kashmir**

*Shalina Mehta (Panjab University Chandigarh)*

Political turbulence invariably is accompanied by stories of gross violations of human rights of different ethnicities residing in that region. This paper attempts to put the concerns of different communities in Jammu and Kashmir in perspective.

**Minorities in higher education in China: neoliberal interlocutions and the outcomes of policy**

*Naomi Yamada (Chuo University)*

In this paper, I discuss so-called "preferential policies" for minorities in China, and explain how policy goals remain constant even as global economic trends affect the rules and organization of the structure.

**Cultural heritage lawmaking in Fiji: past, present (and future) implications***Guido Carlo Pigliasco (University of Hawaii)*

This paper examines the relevance of anthropology to the articulation of the complexity of property relations, and discusses how cultural heritage policies are acquiring a new social and political value in Fiji and in the Pacific Island region.

**Everlasting roles of legal anthropology: from research on legal measure against domestic violence in Papua New Guinea***Jun Baba*

This paper aims to consider the roles which legal anthropology plays in legislation and policy-making in Papua New Guinea, focusing on legal measure for dealing with domestic violence.

**Translating power: the fuzzy path of law from international convention to local politics in Japan***Toru Yamada (University of Tsukuba)*

Based on my ethnographic field research in Nagasaki's Goto islands, I analyze how local officials and the residents interpret zoning regulations and other legal matters of the World Heritage program, and how they connect and detach the legal aspect and the instrumental aspects of World Heritage.

## **P102 Development, disadvantaged people and human security: the emerging problems and contribution of anthropology in resolving the challenges (Commission on Human Rights)**

*Convenors: Buddhadeb Chaudhuri (IUAES)**Room 205: Sun 18th May, 08:30-10:00, 10:30-12:00*

All are now talking for "development" and evolving different strategies for development. The development programmes have benefited some while created disruption and displacement of a large population in many countries in Asia, Africa and Latin America. There is forest degradation and commercial afforestation as a result of which access and command over natural resources are restricted and survival and security of the people are also affected with non-availability of medicinal plants and less nutrition. One cannot stop exploitation of natural resources but what one is now looking for is how to achieve sustainable development. This may demand new development strategy with a genuine participatory approach and creating a process of natural resource use which is open, accessible and accountable for the security of the larger population.

The concept of 'human security' has initiated the debate – what 'security' means and how to achieve. A number of Commissions have helped to change the focus of security analysis from national and state security to security of the people. Human security calls for a shift of security considering from state security to security of the people. Justice, equality and human dignity are the watch words of human rights discourse and intimately connected with human security. But the inequity of the international economic order has produced unacceptable levels of inequality, both internally and internationally. Conflicts have emerged in different parts of the world making life of the disadvantaged people, women and children very difficult. Anthropology can contribute in understanding these issues and evolving proper strategies.

**Development, displacement and human security: the case of Chittagong Hill Tracts in Bangladesh***Mesbah Kamal; Zannat-E- Ferdousi (Research & Development Collective (RDC))*

"Development" in the form of a hydro-electricity project in CHT region displaced substantial indigenous population and subsequent non-recognition in constitution and demographic transfers drastically deteriorated their human security situation posing a challenge to development strategists on the way forward.

**Promoting ancestral identity and dissolving ethnic hatred with religious and aulture analysis: taking Xinjiang as an example**

*Xinyan Chi (Nanjing Normal University); Jia Wang (Shenzhen Bailu Travel Agency)*

The paper focuses on the violent terrorist activities with religious consciousness in Xinjiang, China, and tries to use religious classification method to establish common ancestors instead of color classification, which will play a positive role among humanity, affinity and dissolving hatred.

**Inequality, insecurity and clash in Indian society: a study with special reference to indigeneous people**

*Samar Biswas (University of North Bengal)*

Development is very much unidirectional and it has to be made sustainable. For that, conflict resolution is very much needed in a multi complex country, India. This article is going to focus on human security, inequality to equality and peaceful solution of culture clashes against deprivations.

**Development and indigenous people: problems and sustenance**

*Madhurima Chowdhury (Calcutta University); Atrayee Banerjee (University of Calcutta)*

Development, at least for indigenous people, is not really about lifting them out of poverty; it is about masking the takeover of their territories which adversely affect their sustenance and way of life.

**Child health rights in disadvantageous population: a case from Indian Sundarbans**

*Upasona Ghosh (Institute of Health Management Research); Shibaji Bose (Institute of Health Management Research)*

The paper explored health rights under the CRC whether and the extent of violation on the disadvantageous population in geo-climatic vulnerable areas like Indian Sundarbans through a mixed method approach and recommends special approach for children's basic health rights in disadvantageous regions.

**Development and its impact on the fishermen of Assam (a case study of the Kaibartas)**

*Chandana Sarma (Cotton College)*

The Kaibartas are a fishing community of Assam, India belonging to the Scheduled Castes. The paper intends to find out the role of developmental programmes on these (fishing) people.

**P103 Population movement and diasporic space: anthropological study on Chinese overseas in East and Southeast Asian countries**

*Convenors: Tetsu Ichikawa (Rikkyo University)*

*Discussant: Yosuke Shimazono and Yuko Mio*

**Room 205: Sun 18th May, 13:30-15:00, 15:30-17:00**

This panel will discuss contemporary characteristics of Chinese overseas in East and Southeast countries by discussing how they have formatted ecological and social environments which surround them. Chinese overseas are often regarded that they have various types of networks among them and construct transnational social space around the world by many scholars. As this presupposition has close affinity with transnationalism studies and globalization studies, anthropological studies of Chinese overseas, or so called Chinese diaspora studies, have attracted attention of many scholars. Moreover, with the raise of the People's Republic of China in the international area since the 2000s, the Chinese overseas studies became popular research topic among many academic disciplines. However, if anthropologists conduct ethnographic research of Chinese overseas, it is necessary to consider how to research and analyze macro level phenomena from anthropological framework which is based on micro level approach.



The presenters of this panel will discuss how Chinese overseas conceive and adapt to the surrounding environment to understand the interconnectedness of micro and macro level societies. By comparing the participants' research findings, we will analyze how to understand the transnational phenomena such as Chinese diaspora's communities and networks. The following specific case-studies will be discussed: Chinese community in the Philippines, transnational activities of Chinese in Myanmar and Taiwan, interaction between Chinese and indigenous people in East Malaysia, and a Chinese school and students in Japan.

**“Chinese exchange”: a tentative definition and issues**

*Gyo Miyahara (Osaka University)*

This paper will provide an introductory discussion for a comparative study on how newly introduced crops had enabled Chinese to grow and emigrate their population, and how the mobility of Chinese population has formatted ecological and social environments around them in East and Southeast Asia.

**Chinese-indigenous relationship in Bornean rainforest: diversification of Chinese communities in an upriver area of Sarawak, Malaysia**

*Tetsu Ichikawa (Rikkyo University)*

The aim of this presentation is to discuss diversification of Chinese communities in an upriver area of Sarawak, Malaysia from their relationship with the natural environment and other ethnic groups.

**Adaptation of Chinese overseas to a new politico-cultural environment: a case of Muslim Chinese overseas in Myanmar and Taiwan**

*Mizuka Kimura (Osaka University)*

This paper discusses how Muslim Chinese overseas interconnect their meaning of migratory lives through the process of adaptation to their surrounding politic-cultural environments.

**“Making connection” anthropological perspective on network organization Indonesian (Chinese) entrepreneurs in Taiwan**

*Rudolf Yuniarto (Tokyo Metropolitan University)*

This paper discussing migrant relationships dimensions that are affected by the system of exchange of resources, determination of the rights and obligations, and mechanisms problem solving individually or group.

**Families at work: understanding Chinese migration to Japan through family practices**

*Martina Bofulin (Osaka University)*

This paper discusses preliminary results of the on-going research on child-raising practices among Chinese in Japan. By adopting the family lens I try to understand how individuals conceive of their leaving the home, settling in the new country and moving between the two.

**The language Identity of Uyghurs in Japan 1**

*Abudurexiti Abuduletifu (Kyoto University)*

language identity, Uyghurs in Japan, language choice

**P104 Filming “science ethnography” (Film session)**

*Convenors: Yasuhiro Omori (National Museum of Ethnology & the Graduate University for Advanced Studies); Kazuyo Minamide (St. Andrew's University)*

*Discussant: Dr. Tadashi Yanai*

*Room 304: Thu 15th May, 08:30-10:00, 13:30-15:00*

As the globalization by the flow of people and culture has been accelerated, the ethnology is threatened its role, even its existence, since it had been interested in the uniqueness/identity of each ethnic group or universality of human being as origin. Our everyday lives in interact each other are nowadays consisted not only with

the socio cultural knowledge but with the exchanges of scientific knowledge. The trend of the integration between natural and social science explains that it is impossible to understand our modern lives without that collaboration. Could we, the anthropologists, view such comprehensive human activities including the fusion of the knowledge?

Ethnographic film/video should also spread its interest to natural science. In the demand of the integrated sciences, can visual anthropologists focus on science itself? In this panel, we would like to discuss the possibility of “Science Ethnography” through filmmaking. Both paper presentation and film screening will be welcome.

### **Training the science filmmakers**

*Yasuhiro Omori (National Museum of Ethnology & the Graduate University for Advanced Studies)*

Nowadays, the demand for science communicators has been growing in both the natural sciences and humanities. I will introduce the educational practices of film-making and discuss the possibility of scientific films as a method of recording the research, both the outcomes and the researchers in person.

### **Chronological study of a rite of passage “Eboshi-Gi” between 30 years**

*Takami Suzuki*

I compare a traditional coming-of-age Eboshi-Gi rite of the young man in Shizuhara, a village in Japan’s Kyoto province from an investigation of the chronological order of 30 years. And I would like to discuss the inheritance fruits of scientific research achievement in ethnographic film.

### **Motivating science communicators through filmmaking education**

*Toari Miyashita (Sugiyam Jogakuen University)*

This presentation will introduce the educational practices for filmmaking. At my institute, students have been conducting interviews and recording with video to the academic researchers, namely their teachers. Through the opportunity of filmmaking, students could play a part in the science communication.

### **Translation as Transformation: journey of ideas from one domain to another**

*Bhanumathy Govindaswamy (EFL University)*

Documenting the tribal communities is risk molding job as well as pleasure to know the tradition and culture is knowledge gaining. My research work brings in to light various movements of Banjara Tribe of Andhra Pradesh in India.

### **“A Life with Slate”: visual ethnography of slate mining in Nepal**

*Dipesh Kharel (The University of Tokyo)*

A Life with Slate vividly conveys the intimate relationship between human beings and the material world in which they live and toil. The film shows geological structure of the slate, miner’s knowledge and technological process of slate production.

### **Children’s transition through the lens**

*Kazuyo Minamide (St. Andrew’s University)*

Filming children could show their growth, and when they look back at themselves in the film, they could build their self-understanding of their personal history. I will present my case study/film on Bangladeshi children and discuss the possibility of visual anthropology on childhood.

## **P105 Enterprise development and traditional society and culture (Commission on enterprize anthropology)**

*Convenors: Jijiao Zhang (Insititute of Ethnology and Anthropology, Chinese Academy of Social Sciences)  
Room 101b: Fri 16th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

Many people realize that enterprise development is based on its investment, technology and marketing, but few people know that enterprise development is also depended on the local society and culture. So, we need to pay more attention to the relationship between enterprise development and the ethnic culture or local traditional society. We would like to invite 6-10 scholars & students from both developed countries like Japan, South Korea, Singapore, USA & EU and developing countries like P. R. China, Malaysia, Thailand, India, South Africa and so on. Their research papers would show the existing value of anthropology for the contemporary world.

### **Chinese old brand enterprise: cultural preservation and urban development**

*Jijiao Zhang (Insititute of Ethnology and Anthropology, Chinese Academy of Social Sciences)*

When we talk about “city development, preservation, and hospitality”, don’t forget to discuss Chinese old brand enterprises.

### **Development strategy in the northern state of Jalisco from the institutional perspective**

*José G. Vargas-Hernández (University Center for Economic and Managerial Sciences, University of Guadalajara)*

The regionalization process in Jalisco occurred in the nineties leading to the decentralization of regions and formulating a regional development plan for each of them.

### **A Chinese azalea blooming in Africa: an economic ethnographic study of a China-Zimbabwe joint venture**

*Lin Shi (Minzu University of China)*

This paper documents and analyses from the perspective of economic anthropology, how a private Chinese company dealt with new issues such as indigenization in Zimbabwe, and integrated the company’s culture with Zimbabwe culture.

### **Analysis of corporate citizen’s CSR case in terms of national culture protection**

*Wei hua Liu (China social work)*

Enterprise’s behavior, products and services, are changing the earth’s environment. Some of Chinese corporate citizenships have played a good role in protecting traditional culture while developing their business. This paper will share and analysis some of these cases.

### **Comparative research on development of ramen enterprises in China**

*Ming Chen*

Though ramen are main product of both restaurant, Japanese AJISEN Ramen Enterprise and Chinese LANZHOU Ramen (Moslem family restaurant) are very different developing way in China.

### **Overseas ethnography of Chinese perspective**

*Yanzhong Wang (Chinese Academy of Social Sciences)*

Today, China’s ethnologists and anthropologists put forward to strengthen overseas ethnography.

### **The construction of the culture of liquor by enterprise in China**

*Ye Tao (Shandong University)*

The construction of the culture of liquor by enterprise in China: case study about Qufu Confucius Family Liquor Co., Ltd.

**Social-cultural values in Chinese advertising**

*Jiayi Zhang (Canada International College)*

This paper gives an insight into Chinese social-cultural values and what role they play in advertising.

**Institutional entrepreneurship: the promoting of ethnic medicine clinics and private hospitals in Qiandongnan prefecture in Guizhou, China**

*Xiaomin Zhang (Institute of Ethnology and Anthropology, CASS)*

From a case study to explore the urgency in transition period in China, of institutional entrepreneurship to utilize all types of resources, in this case, the ethnic medical talents.

**P106 Kizuna: discourse analyses of ‘bonding’**

*Convenors: Kaori Hata (Osaka University)*

*Room 302: Sun 18th May, 08:30-10:00*

This panel aims to understand how ‘kizuna’ or ‘bonding’ can be created and negotiated in using language. With the special attention to the context of family and community, presenters provide ethnographically obtained discourse data. They use approaches in linguistic anthropology to analyze recorded interviews and talk, and discuss how kizuna is socially created, shared, and defined in the moment of language use.

Risako Ide’s paper, titled “Discourse of motherhood: A comparative study of interview narratives of Japanese and American women” illustrates how paralinguistic cues such as laughter plays a role to create and maintain the sense of community and shared feeling.

Kaori Hata’s paper, “Japaneseness: how do Japanese living abroad recreate it after 3.11?,” illustrates how Japanese women in London redefine “Japaneseness” after the earthquake.

Takako Okamoto’s paper, “De/reconstruction of a communicative relationship: analyzing interview narratives between junior and senior women in a Japanese farming community,” analyzes discourses from different generations. It discusses how women in a farming community in Tochigi feel the age gap, attempt to overcome it, and to create/recreate a communicative bond.

Chiho Sunakawa’s paper, “Creating family bonds across geographic boundaries: webcam interactions between Japanese families,” demonstrates how communication technology provides an important context for dispersed families in the US and Japan to create and maintain their family relationships and responsibilities.

With globally obtained discourse data, this panel will contribute to our understanding of the role of language in the management of emotive, social, and communal bonds.

**Discourse of motherhood: a comparative study of interview narratives of American and Japanese women**

*Risako Ide (University of Tsukuba)*

The purpose of this paper is to demonstrate how the idea of motherhood and the self in its relations is manifested through the interview narratives of American and Japanese women, telling their experiences of child-birth and child-raising.

**Japaneseness: how do Japanese living abroad recreate it after 3.11?**

*Kaori Hata (Osaka University)*

The goal of this paper is to illustrate some of the ways people living abroad recreate and maintain their national identities under the new environment with the use of various communication resources. This will be achieved by drawing on case study of Japanese women living in London.

**Approaches to construct bonding beyond generations and different occupational background: analyzing interview narrative of the Japanese female famers in a farming community in Japan**

*Takako Okamoto (Japan Women's University)*

This study analyzes the interview narrative of the Japanese female famers in a farming community and illustrates how the participants from different background attempted to construct bonding.

**Creating family bonds across geographic boundaries: webcam interactions between Japanese families**

*Chiho Sunakawa*

The goal of this paper is to investigate Skype interactions between Japanese families in the US and in Japan. I show how this emerging communication technology creates a context for Japanese families to create, express, and manage family “bonds” and maintain their relationships.

**P107 Globalization, localization, glocalization and popular culture**

*Convenors: Ching-fang Chang (The University of Hong Kong); Shih Ying Lin (Kun Shan Univesrity)*

*Room 304: Fri 16th May, 15:30-17:00, 17:30-19:00*

As a term, “globalization” has basically been mentioned everywhere to describe many worldwide and complex phenomena. While in academia, there has been a constant debate argues whether cultural globalization positively brings integration and communication across national borders, or it causes the dominant mainstream/popular culture to accelerate the destruction of multi-cultural identities. Face the threat, localizationist begin to assert the necessity of discovering local needs primarily and in order to adapt the product to it.

Glocalization has been established aiming to dissolve the dispute between globalization and localization. Following the concept, the new trend has been formed and promoted “think globally, act locally”.

This panel intends to provide a platform bringing all discussion to look at all manifestations of cultural globalization, localization, and glocalization from different angles through investigating the production, distribution, and the consumption of popular culture (or subculture).

**The body stories in Bollywood dance: construction and communication of ‘self’, ‘social’ and ‘global’**

*Urmimala Sarkar (Jawaharlal Nehru University, New Delhi)*

Bollywood dances and the popular dancing bodies thereof, have become global phenomena. This paper works on the analysis of the corporeal, looking at hyper-gendered bodies in Bollywood dance in the global, local and the glocal context.

**When the international fashion trends meet local customers**

*Shih Ying Lin (Kun Shan Univesrity)*

This paper intends to reveal how Taiwanese local female customers use their articulation of their preferences makes their consumption of clothes a dialectic process with the garment industry and so called Western-led ready-to-wear fashion system production. Although many different aesthetics and styles were brought into Taiwan by the so called Western-led ready-to-wear fashion system, paradoxically, a single ideal body figure and shape was emphasized at the same time. Ironically, these varied aesthetics and styles all require an identical ideal body shape – young and beautiful – this will be demonstrated in this paper.

**The Ukwanshin Kabudan – Ryukyu/Okinawa performing arts troupe: transnational network, glocal connections**

*Yoko Nitahara Souza (UnB University of Brasilia)*

The Ryukyu kingdom (1372-1879) possessed intense court activities, receiving foreign delegations, and then developed an immense scenic and artistic refinement. The Ukwanshin Kabudan Ryukyu performing arts group work for the sake of maintaining alive this arts, in Hawaii and in a transnational network.

**Taking the local global: Japanese mascot characters (yuru/gotochi kyara) in domestic and global contexts**

*Debra Occhi (Miyazaki International College)*

Globalization of local Japanese mascot characters poses issues that prove more challenging than those of manga/anime, issues that derive from the essential factors that make yuru/gotouchi kyara succeed in local contexts. This analysis is based on a large database as well as particular case studies.

**Local practice: a case of production of Japanese television commercial message**

*Ching-fang Chang (The University of Hong Kong)*

This paper aims to examine how Japanese creative labours in the workplace pitch ideas during the process of brainstorming and discuss the content of television commercial message (CM) content.

**“How be of Pará this way?” Cassava flour and representation of Pará popular culture through social media**

*Lorena Costa (Universidade Federal do Pará); Michel Silva (Universidade Federal do Pará)*

In this paper we demonstrate the influence of high prices of cassava flour, important food for the population of Pará (Brazil), in the cultural identity of these and building its popular culture. We utilize netnography, showing the impact of this “identity crisis” from posts on social media.

## **P108 Indigenous people and culture in India**

*Convenors: Prabhat K Singh (Ranchi University)*

*Room 302: Thu 15th May 13:30-15:00, 15:30-17:00*

In the era of globalization, indigenous people and their cultures are at very critical point of time. They are facing threats from all corners. The indigenous people facing identity crisis as well as the threats of survival. The identity of the indigenous peoples of India consists of their geographical, historical, ethnological, and linguistic and other features, which give them their distinct characters, distinguish them from the other peoples of the country.

These features become really important when people grow conscious about them, identify with them, want to maintain them as a set of characteristics that distinguishes them from others. The history of the indigenous peoples has been the history of their constant struggle for existence as a different cultural identity. In India, the indigenous people have been categorized in different way and have been termed as Scheduled Tribe which constitutes 8.2 % of the total population. However, there are many more ethnic groups that would qualify for Scheduled Tribe status but are not officially recognized. Such ethnic groups are as high as 635 in numbers in India. Many of those are struggling for their identity and to include themselves in the list of scheduled tribes. At one hand, they are struggling for their identity and on the other they are struggling for their livelihood and survival.

**Indigenous people of Jharkhand and impact of globalization on their culture**

*Vijay Prakash Sharma (National Institute of Rural Development)*

Indigenous people are the worst sufferers of industrial revolution. They have been pushed to the wall and are struggling for their existence and identity. Globalization brought other sets of problems for their cultural survival.

**Socio-cultural profiles and change among the scheduled tribes of Uttarakhand state of India***Ajai Pratap Singh (Lucknow University)*

The paper examines the socio-cultural profiles and change among the scheduled tribes of Uttarakhand state of India, namely Jaunsari, Bhotia, Bhoksa, Tharu and Raji, alongwith factors responsible for such change.

**Emergent education in the homogenised world: the significance of integrating indigenous knowledge, cultural practices and skills towards future education in India***Pallawi Sinha (University of Cambridge)*

This qualitative study adapts ethnomethodology towards listening to indigenous peoples' interests and priorities with regards to education through the innovative means of participatory, audio-visual and spatial tools, and to establish this marginalised voice towards its self-determination.

**Tourism and development of indigenous communities: retrospecting Tharus of India***Anupama Srivastava (Lucknow University)*

The Tharu community has been exposed to the surrounding urban areas and the schemes of the government which has impacted their life. The present study is an attempt to explore the impacts of development on the society and to understand how far tourism has been or not been the reason for these.

**Splendour of the Savara tribe in South India***T.Sai Chandra Mouli (Osmania University)*

Indian cultural heritage comprises not only hoary tradition but also rich tribal culture handed down by tribal groups living in forests on mountains and hills. Savaras like all tribals have innate intelligence and scientific approach to life.

**Geographical indications as a tool for protection of indigenous knowledge commercialization: case study of Pokkali rice and Aranmula mirror***Anson Jose (Cochin University of Science and Technology)*

GI indicates both unique quality and geographical origin. Using this theoretical paradigm here we intend to compare Aranmula mirror and Pokkali rice studies placing it in the global context of indigenous peoples' rights, consent and benefit-sharing.

**Indigenous culture and need of development***Praharaj Dillip Mishra (VISWASS)*

The objective of this research paper is to develop and modernization application to Indigenous Culture. The area profiles re Kalupada, Kulailo and Rekula, three villages popular in bone setting covering three hundred samples.

**Kondapally toy makers: struggle for survival and identity***Divya Teja Pasupuleti (University of Hyderabad); Konala Sangeeth (Huedew Entertainment)*

The current topic is about toy makers of Kondapally, Andhra Pradesh, India who once lost demand for their toys resulting in an acute financial crisis and subsequently, the art form became endangered.

**Keeping traditions alive: an introspection on the tribal Karma dance of Uttar Pradesh***Keya Pandey (University of Lucknow)*

Uttar Pradesh has a rich tradition of songs and dance. The tribal population of the state indulge themselves in a lot of traditional performances and enjoy their leisure time singing and dancing. The songs and dances form an important event of the number of fairs and festivals that are held in Uttar Pradesh.

## **P109 Afro-Eurasian inner dry land civilization**

*Convenors: Yoshihito Shimada (Nagoya University)*

*Chair: Dr. Shimada, Dr. Sacco, Dr. Ohno*

*Room 102b: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

We have studied Afro-Eurasian Inner Dry land Civilization from pastoralist point of view, considering its development having owned to pastoralist power. This was particularly transporting and military power. The formation of continental wide trade networks as well as that of great empires have been realized with these two kinds of power, so that a global civilisation of continental wide has been realised where different peoples living in remote regions, different cultures in different regions have interacted between them. Here we want to discuss on the three subjects. First, milk and dung cultures no less important than transporting and military ones. Secondly, other cultures like clothes, leather tapistry, arts and religions, relatedly developed with pastoral civilization. Third, radical transformation of pastoralism going in ex socialist countries.

### **Afro-Eurasian inner dryland civilization and animal power**

*Yoshihito Shimada (Nagoya University)*

Animal power considered as main power for the formation of Afro-Eurasian inner dry land civilization, we discuss how this civilization has been supported with animal power so as to the re-evaluation of animal power. Animal power as one of the most important power pre-modern society could exploit.

### **Roles of camels in Afro-Eurasian inner dry land civilization**

*Takashi Sakata (Ishinomaki Senshu University)*

Old world camels have been supporting human life in Afro-Eurasian inner dry land. The present distribution of and food production from old world camels in and around Afro-Eurasian inner dry land countries will be reviewed.

### **Monogenesis-bipolarization of milk culture in the Eurasian continent**

*Masahiro Hirata (Obihiro University of Agriculture and Veterinary Medicine)*

This presentation presumes that milk culture originated in West Asia, and then the milk culture diffused and transformed in North and Central Asia under cool environmental condition. The hypothesis of monogenesis-polarization of milk culture can lead to the hypothesis of monogenesis of pastoralism.

### **The culture of livestock dung in Mongolian pastoral society**

*Bao HaiYan (Nagoya University)*

In the cold and dry Mongolian plateau, dried livestock dung not only play an important role as fuel, but also have manifold usages in folk medicine, divination, etc. The use of livestock dung is one of the most important cultures in Mongolian pastoral society.

### **Saharan oasis culture and its evolution**

*Shun Ishiyama (Research Institute for Humanity and Nature)*

Two elements constituted Saharan oasis culture. One is irrigated date palm, the main food for the people of oasis and trans-Saharan trade. The other is Saharan trade covering the Sahara. Nowadays, conditions of oasis life have changed. We discuss this big change.

### **Maritime culture in dry land: conservation and management in dry land coastal resources**

*Ryo Nakamura (Research Institute for Humanity and Nature); Adel Saleh (Faculty of Marine Science & Fisheries)*

Resource uses in dry land fisheries differ according to water depth. In deep waters it is difficult for fishermen with simple fishing methods to catch fish. Shallow waters are rich in resources, dugongs for example. It has become a serious problem to conserve coastal resources in the Red Sea.



### **House culture in Sahara and Sahel**

*Oussouby Sacko (Kyoto Seika University)*

This presentation aims to discuss house form, construction techniques and materials, space use and housing culture in dry land area of the Sahara and Sahel.

### **Buddhist art and rock art in Central Asia**

*Ikuko Nakagawara (Nagoya University)*

By analysing the animal expressions depicted in Buddhist art and rock carvings in Central Asia, we will examine the historical interchanges which have existed between pastoralists and oasis dwellers and the deep influences that the pastoralist nomad culture has given to Buddhist art.

### **Sedentary life mixing with agriculture in China**

*Borjigin Burensain (The University of Shiga Prefecture)*

In northern China mainly north of the Great Wall where Mongol people have been dominant expands however lots of multi ethnic villages and towns where China agricultures populate. We examine this socio-cultural dynamics accelerated in the 20th C. during which Chinese domination expanded to periphery.

### **Political repression of Mongol people under Chinese socialist regime**

*Haiying Yang*

This study will focus on the Chinese Cultural Revolution in Inner Mongolia in which time a severe ethnic oppression was conducted against the Mongolian people.

### **Transformation of Mongolian pastoral society into an agricultural one under the reform and opening up policy of China**

*Kanako Kodama (Chiba University)*

The purpose of this presentation is to discuss drastic changes to which Inner Mongolian pastoral society is exposed with agricultural development. An Ordos society nearly situated to the Great Wall as well as to agricultural region offers a case study.

### **Camel production in Kazakhstan and Sahara**

*Kaoru Imamura (Nagoya Gakuin University)*

While camel breeding in the Sahara has declined, it has increased in Kazakhstan because of the necessity for milk production. How and why has the modernization effect differently arrived between the Sahara and Central Asia in camel breeding culture? This question is reviewed.

## **P110 Researching gendered lives in Iran: methodological and ethical challenges**

*Convenors: Zahra Tizro (University of York St. John); Nadia Aghtaie (University of Bristol); Somayyeh Mottaghi*

*Room 302: Sat 17th May, 08:30-10:00*

Academic activities surrounding sensitive issues are not often viewed favourably in autocratic regions where there is a culture of surveillance. Investigating gender related issues such as gender based violence and national and international policies and regulations in relation to women's rights have been and will be emotive topics for activists and academics (both inside and outside of Iran). Investigating these matters, sometimes, carry a significant risk and might lead to unwelcome and undesirable consequences. Researchers might find themselves in highly volatile and complicated situations they sometimes compromise their own safety in the process of data collection and at the same time they must prioritise their participants' safety and well-being. As well as safety issues, the panel will discuss methodological concerns such as self-representation, transparency, insider

and outsider factors during the fieldwork as well as translational challenges at all stages of research from fieldwork to analysis. Furthermore, disseminating and publicising the research will be discussed as they often add more complications to the pre-existing problems. The panellists intend to confer their own experiences of doing research in Iran and Iranian community in diaspora and offer solutions and suggestions in how to deal with some of these ethical and methodological challenges hoping to pave the way for future studies.

**Undertaking research on domestic violence against women in Iran: methodological and ethical challenges**

*Zahra Tizro (University of York St. John)*

This paper deals with the conceptual, ethical and practical issues of conducting research in relation to domestic violence against women in Iran. The paper intends to identify a number of issues attached to conducting research on sensitive topics in complex research fields.

**Researching gender-based violence amongst Iranians in the UK and Iran: the conflictual nature of the insider/outsider status**

*Nadia Aghtaie (University of Bristol)*

Looking at the attitudes of Iranian students to gender-based violence in Iran and the UK, this paper challenges the dichotomy of insider or outsider status. It shows the fluidity of one's position with a focus on the ideological and political positioning of either the researcher or the 'researched'.

**Power relations in interviewing elite women**

*Somayyeh Mottaghi*

Power relations in interviewing elite women

**P111 Futures of water: understanding the human dimensions of global water disparities**

*Convenors: Heather OLeary (University of Minnesota)*

*Hall 4: Thu 15th May, 13:30-15:00, 15:30-17:00*

To live in the 21st century is to be faced with questions of change, sustainability, and survival. At the macro-level, climate change, rapid urban development, globalization, and environmental devastation are threatening the vitality of previously stable systems and magnifying uncertainty in the tenuous holds of others. These problems manifest themselves in myriad ways at the micro-level, wherein cultural variance affects the ways societies engage with these problems, and the way they are engaged by the problems. This panel presents an opportunity for anthropologists to convene over one of the most pressing problems of this future: global water disparity. Water is the matrix for life; a future without water is a future that limits the potential for lives, lifestyles, and vitalities. Water—control over its flows, discourse surrounding its legitimate uses, measures of adequacy in quality and quantity—is a reflection of the societies that it courses through. In many ways, those who are on the margins of water systems are also those whose perspectives and testimonies are marginalized by sociopolitical systems. Anthropologists, as those committed to holistic, multivocal understandings of water disparities, provide the framework for understanding the commonalities of this global problem in a way that acknowledges and respects the elements that make water disparities inextricable from their local context. By discussing water disparities in this light, anthropology plays a significant role in shaping our global and local futures. This panel is sponsored by the IUAES 'Commission of Anthropology and the Environment'.

**Public, communal or shared?: Toilets in Cape Town's informal settlements**

*Andrew 'Mugsy' Spiegel (University of Cape Town)*

Should toilet blocks in informal settlements be regarded as communal or public facilities? The paper considers Cape Town's informal settlement toilet provision and the consequences of misrecognising sets of residents as communities.

**Cahora Bassa dam: extending South Africa's tentacles of empire***Allen Isaacman (University of Minnesota); Barbara Isaacman*

Cahora Bassa is the largest dam the world built to produce energy for export. This paper explores how the originally designed to promote rural development in Mozambique was transformed into a project producing cheap energy for the apartheid regime displacing hundreds of thousands of peasants.

**The water reform in Burkina Faso between discourse and reality: the case of water user associations in Bougouriba water basin in SW Burkina Faso***Liza Debevec (International water management institute); Yacouba Banhoro (University of Ouagadougou)*

Through a critical review of the notion of scarcity and its application in the the South West region of Burkina Faso, this paper attempts to explain how integrated water resource management has succeeded in raising hope among the local populations.

**Watering the plants: a destructive experience of privatization transforming Boldoroz to bulldozer***Pervin Yanikkaya Aydemir (Yeditepe University, Istanbul)*

Neoliberal policies embraced by the governments allow corporate powers to disconnect people from their immediate natural environments. Among many other disciplines, what discipline suits better than anthropology in questioning this disconnection and providing answers to policymakers for improvement.

**Water crisis, liquid modernity and trilemma: in search of a sustainable paradigm for water management***Lei Zhou (Oriental Danology Institute)*

In this project a Mundellian "development trilemma" is proposed by the author as a globalization conundrum and an impossible trinity, in order to describe three elements of "development" running afoul with each other and deteriorated into a vicious circle, occasioned in a Southwest China development case.

**Raw mai opayop: community claims on the future of Thai rivers***Laurie Moberg (University of Minnesota-Twin Cities)*

This paper examines how human futures with rivers are constituted in northern Thailand in the aftermath of natural disasters like floods and amidst the imminent threat of state dam development plans.

**My child's water: women, justice, and the future of urban water allocation***Heather OLeary (University of Minnesota)*

Women perform the majority of domestic water duties. The decisions they make about their water consumption patterns are closely related to their gendered identity as mothers. In Delhi's water-poor neighborhoods, the use of water becomes imbued with narratives of justice for future generations.

**P112 Urban futures (WCAA/IUAES/JASCA joint panel)***Convenors: Setha Low (Graduate Center, CUNY); Vesna Vucinic-Neskovic (University of Belgrade)**International CR: Sat 17th May, 10:30-12:00, 13:30-15:00*

Drawing upon existing urban anthropological research on the structures, discourses, and everyday experiences of the historical and contemporary city, we propose a panel that imagines our urban future. The papers consider what cities will look like deep into the 21st century and how they will be transformed to function and survive. We hope to generate an array of scenarios that might guide and/or restrict the domains of urban planning and spatial infrastructure, mobility and security, political and consumption driven economies, political and social movements, and racial, ethnic, gender and class relations at the global and local scales. We also consider patterns of daily life including practices of religious and cultural heritage, bases of social reproduction, and the importance of collective gatherings and festival activities. Our objective is to question dominant paradigms, such as globalization, neoliberalism, post-coloniality, and governmentality through ethnographic analyses of cities and to stimulate our imaginations and envision new intellectual directions and political possibilities.

### **The future of Paris**

*Carmen Rial (Federal University of Santa Catarina); Miriam Grossi (UFSC)*

What will the future of Paris be like? Will Paris be a city “inhabited” by tourists, a Disneyland town or, a global city? From ethnographic research of the everyday life of its immigrants in the districts of Place d’Italie and Belle Ville, we dare to predict what Paris will look like deep into the 21st century.

### **‘Chocolate cities, vanilla beaches’: whiteness, racial politics and the contested coastlines of South African cities**

*Leslie Bank (University of Fort Hare)*

This paper provides a perspective on the future of race relations and mutuality in South African cities from the space of the beach.

### **Translocality and new conceptualizations of urban space**

*Setha Low (Graduate Center, CUNY)*

New conceptions of urban space are changing the way we imagine the city. Translocal spaces offer urban dwellers the ability to experience a wider sense of community and the world. These spaces transgress our notions of materiality by expanding the boundaries of transnational social fields.

### **Alternative futures for Montréal: national capital or cosmopolitan node?**

*Monica Heller (University of Toronto)*

Two visions of Montréal compete: capital of a French-speaking nation-state vs. node in a transnational network of multilingual, cosmopolitan global cities. This competition encapsulates a tension common to many debates over the role of the city as nation-states reshape themselves in late modernity.

### **Chronological folk-urban continuum: the process of micro-urbanization in northwestern Guatemala**

*Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

The process of micro-urbanization in the rural region of northwestern Guatemala is examined. The principal driving force in this process is migrant workers’ remittances from the United States and the consequences tend to be unfavorable for the local society in spite of seeming development.

### **Political activism or forced necessity: alternative provisioning and the moral turn in Southern Europe**

*Susana Narotzky (Universitat de Barcelona)*

In Southern Europe’s present recession, urban futures present a picture where alternative provisioning practices are a mix of political activism and forced necessity. I will address how the concept of degrowth articulates the moral economy and political economy potentials for transforming capitalism.

### **Urban futures in a newly mid-sized city in China**

*Andrew Kipnis (Australian National University)*

How can industrialization and the degradation of factory work occur together? What does the juncture of these processes imply for the future of newly industrializing urban areas? This paper examines these questions in the context of one newly industrialized mid-sized city in China.

### **Sociality in open urban spaces: imagining the future of the corso in southeastern Europe**

*Vesna Vucinic-Neskovic (University of Belgrade)*

Leisurely promenade in the main town street (the corso), is an informal social institution observed throughout the 20th century cities of Serbia and Montenegro. Analyzing the major factors influencing this practice of communal sociality, the paper will deal with the future of the corso in the 21st century.

## **P113 Forging futures**

*Convenors: Rachel Harkness (University of Aberdeen); Jennifer Clarke (University of Aberdeen)*

*Room 303: Thu 15th May, 15:30-17:00, 17:30-19:00, 19:30-21:00*

Conventional research protocols expect the scholar to treat the world as reserve from which to draw empirical material for subsequent interpretation in light of appropriate theory. As an alternative, our panel will consider anthropologies which trial ways of working that grow from direct, practical and observational engagements with the stuff of the world. We approach theoretical thinking as embedded in observational practice: emphasising studying with things or people instead of making studies of them. This has long been key to anthropology; it is also, however, central to arts practice, as it is to the contingent disciplines of architecture and design. This panel invites proposals which are equally concerned with such anthropologies with.

Forging Futures emerges from the Knowing From the Inside project at the Department of Anthropology, University of Aberdeen, Scotland (funded by the European Research Council, 2013-2018). The aim of this project is to reconfigure the relation between the practice of academic inquiry in the human sciences and the knowledge to which it gives rise. Our method is distinguished by observation and experiment, the outcomes of which will include works of art or craft, performances and installations. Our aim is to promote a hopeful anthropology committed to enriching the lives of those with whom we work and rendering them more sustainable.

Contributions are sought which engage questions of thinking-through-making and forging sustainable futures. We are particularly interested in how these topics relate. What might speculative, open-ended approaches in anthropology look like? How can anthropologies contribute to forging futures that are environmentally and socially just?

### **Working between art and forestry, towards an ecology of practices**

*Jennifer Clarke (University of Aberdeen)*

This paper will explore particular ways of doing “anthropology with” in relation to the idea of an “ecology of practices” (Stengers, 2010). The paper presents my approach to working between art and forestry as a way of working with art and artists, and forests and forestry.

### **Making and breaking: shared thinking through feeling risks**

*Robb Mitchell (University of Southern Denmark)*

A thinking through making approach that emphasises making interpersonal connections allows the identification of a key mechanism and its constituent qualities for facilitating shared understandings of risk. Interactive artworks are both a means and an end in these explorations.

### **Anticipating Antarctica: emerging worlds at nature’s end**

*Juan Francisco Salazar (University of Western Sydney)*

This paper presents an ethnography of future-making practices in Antarctica stressing the need to rethink the entanglement of natural and social processes, and paying attention to the human and more-than-human agencies shaping the future scenarios of Antarctica.

### **The art of becoming: filmmaking and performing in research**

*Hiroko Hara (Ikuei Junior College)*

This paper seeks to show a case of open-ended approaches in anthropology. Through the combination of text, image, and sound, the project intends to offer an alternative horizon destabilizing the binaries and boundaries established and maintained by conventional research practices.

**Making sense of relations through stuff: doing participatory observation in the newsroom's software**

*Gudrun Rudningen (Oslo and Akershus University College of Applied Sciences)*

This paper deals with how one can understand the production of news through participatory observation including participation with the software in use.

**Ethics in an anthrotech world**

*Aina Landsverk Hagen (Oslo and Akershus University College of Applied Sciences)*

Like architects and designers, anthropologists are entering a world of technological savvy and messy ethical boundaries to be reshaped and stretched. This is the moment to rethink and adapt creatively to this new situation.

**Lines of understanding -or- graphic anthropology**

*Raymond Lucas (University of Manchester)*

This paper questions the role of drawing in understanding the world around us. Often derided as a visual medium, it can also be argued that drawing is an alternative form of knowledge, but what kinds of understanding are actually produced?

**Potentialities in practice: the 'third space' of speculative assemblages within design and urbanism**

*Kirstie Jamieson (Edinburgh Napier University)*

This paper argues that design's speculative spaces and objects reveal anti-realism as a potent signifier of 'third spaces' (Winnicott 1971) wherein potentially, at least, our relation to the human and non-human environment is reconfigured in experimental and inventive ways.

**Monozukuri and machizukuri: crafting community in contemporary Japan**

*Stephen Robertson*

The paper focuses on a shopping district (shōtengai) in central Japan in which young craftspeople and artists are being encouraged to open their own shops in partnership with ageing merchants and property owners to realize new forms of succession for moral economies of neighbourhood sociality.

**P114 Anthropology of music, popular music scenes, performance practices and challenges of the present**

*Convenors: Rajko Mursic (University of Ljubljana)*

*Chair: Kim Ramstedt*

*Discussant: Idah Makukule*

**Room 105: Thu 15th May, 15:30-17:00, 17:30-19:00, 19:30-21:00**

Music plays an important role in human life. Anthropologists should consider it seriously, as an important part of everyday life. Whenever and wherever we do fieldwork, we are facing various kinds of music used, played or reflected.

Socially speaking, modern popular music is perhaps the most widespread and at the same time manipulative means of expression shared (or confronted) both globally and locally. Its intangible mediated presence only accelerates its social, i.e., experiential importance for social groups and individuals.

Despite the fact that whole disciplines study music and phenomena related to music, we need more anthropological studies of music, performance and dance. These are important aspects of human life and humanity in general, stemmed from individual and small groups' experience and activities. Music production, reproduction, use, experience and exchange is related to the use of modern communication technologies, market and commerce, but at the same time music scenes create their own networks of creativity (DIY practices), exchange, distribution, and use. Music is especially important in identification and differentiation processes, especially for the youth. It may be used for social mobilization and protest, as well as in nationalist or separatist movements; it may be even used as a means of oppression and violence. It is related to issues of place and space, organization of urban and rural life...

The panel is aimed for scholars who will find interest in the eventual establishment of the new IUAES commission on music, performance, dance and new media.

### **Tying the traditional and the popular**

*Rumi Umino*

This paper attempts to show the possibility of the concept, "ethno-arts" that can open an arena where traditional and the popular music can be discussed in the same terrain, with describing and analysing the Griqua people's cognition and practices of "music".

### **Anthropological study of folk music in Gilan province in Iran**

*Yaghoub Sharbatian Semnani (Pune University); John Gaikwad (University of Pune)*

Folk music of Gilan represents the type of thoughts, feelings and behavior of Gilanian people. Some Gilani music is on the verge of 'getting forgotten'. It is feared that this change will cause another change in thinking and behavior. Therefore, the task is to identify and document Gilani folk music.

### **Exchange network of Japanese indie musicians**

*Tatsuya Namai*

In this paper, I discuss that Japanese indie musicians are in cooperation within the network of a variety of exchange. Those exchange is market-exchange and non market-exchange, and it makes a new relationship and a maintenance of the relationship.

### **Interacoustic silence, space, and the performer's presence: a comparative approach to contemporary performative practices**

*Krisztina Rosner (University of Pecs)*

In this paper, I focus on contemporary Japanese theater from an Eastern European viewpoint: how traditional theater is intertwined, challenged and renewed by new artistic approaches, in its social context, and in its relation to nature.

### **The song remains the same: music performance as an affirmation of cultural identity, the case of Mitzpe Ramon, Israel**

*Joshua Schmidt (Ben-Gurion University of the Negev)*

The remote Israeli desert town of Mitzpe Ramon is inhabited by communities of diverse socio-cultural origin and orientation. The talk examines how these disparate communities different music repertoires convey their idiosyncratic cultural nuances and reflect their particular societal circumstances.

### **Ethnic identity of "Asadoya Yunta" after World War II**

*Hsinju Sung (National Taiwan University)*

Drawing on recent theoretical insights on ethnic identity and social practice, and utilizing my own ethnographic data, this research argues to regard Okinawan people as an ethnic other in Japanese culture by analyzing social practices of musicians surrounding "Asadoya Yunta".

**Interlocking mediums: an exploration of Japanese Lolita fashion and visual-kei music**

*Leia Atkinson (University of Ottawa)*

Japanese youth cultures are often described as fandoms, revolving around particular popular culture entities such as anime characters. This presentation will explore Japanese Gothic-Lolita fashion and its relationship to visual-kei musician, Mana, through using both post-subcultural and fandom theory.

**Hardcore music as social discourse in Taiwan**

*Koki Yabuta (National Chengchi University); Christopher DeLuca (National Chengchi University)*

Hardcore music in Taiwan is a social discourse. It is a musical genre created abroad that has been localized. Our ethnographic research sheds light on Taiwan as a marginalized society and on how metal became the voice of a specific group of people ostracized by mainstream society.

**Youth culture, music and religion in urban Cameroon**

*Raphaëla von Weichs (Université de Lausanne)*

“Music is prayer two times” and a common expression in the Republic of Cameroon. This paper discusses the power of music as a gendered social and political expression under conditions of the authoritarian state by taking the Republic of Cameroon as a case in point.

**Ballet in Japan: ballet’s cosmopolitanism reconsidered**

*Sayako Ono (The School of Oriental and African Studies)*

Ballet is watched and learned all over the world, and can be applied to the concept of aesthetic cosmopolitanism. In the consumption of ballet in Japan, however, it refers to not only western hegemonic canons but also local aesthetics. This paper explores the twin processes of adaption.

**Musical related medical practices helping Yi children with aids**

*Ga Wu (Yunnan Academy of Social Sciences)*

In order to help Yi children with aids or related diseases. The Yi made their modification in their traditional practice in both medicine and music fields which updated their ability to deal with current aids problems.

**The performative self-construction of people with mental disorders**

*Hiroshi Sugimoto*

This study aimed to clarify how individuals with mental disorders form self-constructions. Performers express experiences through activities like reading poems. The performative expression of experience is not a representation of failure of self-acceptance but a way of self-construction.

**P115 The perspective of glocalization: addressing the changing society and culture under globalization**

*Convenors: Matori Yamamoto (Hosei University); Tomiyuki Uesugi (Seijo University)*

*Room 205: Thu 15th May, 08:30-10:00, 13:30-15:00, 15:30-17:00*

The globalization of people, money and goods in the last three decades has generally been thought to be irresistible, irreversible and to homogenize or standardize the various different societies and cultures all over the world. Nevertheless, anthropological studies demonstrate the incessant process of localization in which globalized goods, services and systems have been transformed and are now situated in the local context. Anthropological studies also reveal that locally situated societies and cultures can exert a considerable impact on the globally expanding societies and cultures. Hence, while McDonald’s restaurants have been transplanted and are found all over the world nowadays, their meanings, images and eating habits are different from one society to another. Moreover, locally defined meanings, images and eating habits are sometimes “reversely” globalized.



Glocalization is a word first “invented” as a marketing strategy by which transnational companies adapt global products to a certain local situation. However, when introduced into sociology and/or anthropology, the concept of glocalization today is defined as the process through which global processes result in the provision of locally-specific goods and services, and bring locally-specific information back to the global system.

Anthropological research is very suitable for observing the glocalization process. An anthropological observation analyzes a local society and culture in depth and thus clarifies the interactive process of globalization and localization. The glocalization perspective is increasingly useful for globalization studies, and anthropology can significantly contribute in this area.

**“Glocal studies”: formulating and conducting studies on glocalization**

*Tomiyuki Uesugi (Seijo University)*

This paper is to demonstrate that in order to observe and examine contemporary socio-cultural phenomena in this globalized world more dynamically and effectively, we need to focus on the simultaneity of and mutual interaction between globalization and localization, known as “glocalization.”

**Studying cross-cultural migration of goods as a historical event: some reflections on the case of Yaohan’s venture into Hong Kong**

*Heung Wah Wong (The University of Hong Kong)*

This paper is to examine the cultural interactions between Japan and Hong Kong in terms of the cross-cultural migration of goods through the study of the venture of a Japanese supermarket chain, Yaohan, into Hong Kong and mainland China in the 1980s and 1990s as a historical event.

**Cover versions and the local notion of music production in Hong Kong**

*Hoi Yan Yau (University of Tsukuba)*

This paper is an anthropological attempt to trace how Japanese pop music migrated to Hong Kong in the 1980s and how it was ultimately turned to the provisioning of local notions of music production.

**Hayao Miyazaki and the glocal aspects of anime art**

*Gergana Petkova (Sofia University “St Kliment Ohridski”)*

The paper presents Hayao Miyazaki’s anime as a glocal phenomenon. By applying analytical methods of folktale study, the author reveals the two layers of Japan-bound and boundary-free characteristics composing Miyazaki’s art, to answer questions on its domestic and world impact, distribution and role.

**Resisting monetization of land and life: the case of the outer islanders of Yap**

*Yasuyuki Karakita (Utsunomiya University)*

This paper analyzes how the outer islanders of Yap State, Federated States of Micronesia, living in urban areas raise money to purchase land and pay for medication and funerals. Rather than being an aspect of globalization, the monetization of land and life reinforces ethnic identities of the outer islanders.

**The glocalization of childbirth in Japan and Palau**

*Yasui Manami*

The concept of glocalization is utilized to explore how both Japan and Palau have, in reaction to the medicalization of childbirth that has attended modernization, turned to traditional values and practices to create newly re-indigenized maternity care systems suitable for their particular needs.

**Alienated provincial residents: public sphere of development in the Solomon Islands**

*Hisao Sekine (University of Tsukuba)*

In Solomon Islands, the transfer of administrative power to local government has been a political agenda. How do Solomon Islanders define their relation to nation states and local governance? This paper argues that Solomon Islands exists as a modern state from the perspective of the local people.

**Glocalization of the election system and modernization of Samoa**

*Matori Yamamoto (Hosei University)*

In order to compromise the indigenous chiefly system and democracy, Western Samoa introduced the chiefly suffrage for its independence. The glocalized election system, however, brought a significant change. This paper is to discuss the Samoan endeavor to glocalize democracy in their society.

**Glocalization of lifestyle sports: Californian dreams of Japanese skaters**

*Silke Werth (University of California Santa Barbara)*

This paper explores the glocalization of skateboarding as subculture through the narration of four young Japanese “skaters” sojourning in Santa Barbara, California.

**The glocalization of ‘Eastern spiritualities’ in Cuba: some considerations on religious change in the age of globalization**

*Girardo Rodriguez (Ritsumeikan Asia Pacific University)*

The glocalization of ‘Eastern spiritualities’ in Cuba is discussed. These global flows modify the local religious field, but also receive new forms and functions from Cuban adherents. Symmetrical interactions are evident in hybridizations with local religions and new glocal meanings.

**Thai diaspora studies: future directions**

*Ratana Tosakul (Thammasat University)*

The paper discusses the historicity of intellectual and political influences on the shifting conceptual approaches of diaspora studies of Thailand over the past fifteen years.

**Glocalization of consumer culture in the Republic of Tatarstan**

*Nadezhda Rychkova (Kazan National Research Technological University)*

The report presents the results of the anthropological research of the interactive process of globalization and localization in consumer culture of Tatars and Russians at polyethnic region (with the financial support of RFH, project № 12-01-00018).

**P116 Mutual anthropology: a proposal for future equality in the discipline**

*Convenors: Joy Hendry (Oxford Brookes University); Yuko Shioji (Hannan University)*

*Convention Hall A: Fri 16th May, 15:30-17:00, 17:30-19:00*

Anthropology has been criticised for various inequalities, but one important and continuing one is the inequality of the researcher collecting knowledge from the researched and using it for their own, albeit scholarly ends. Complaints about this were made in Japan back in the 19th century when the first society of anthropology was formed to monitor the researches of Edward Morse, and Tsuboi Shōgorō went to London for three years to study the subject. For some time, however, both British and Japanese anthropologists focused their attention on societies described as “primitive” or undeveloped, and the subject became associated with colonialism. More recently, however, the number of anthropological studies of Japan has increased, as have the anthropological studies of Europe. At the third (1987) meeting of the Japan Anthropology Workshop (presently about to celebrate its 30th anniversary) Professor Yoshida Teigo noted the advantage of bringing together anthropologists of and from Japan because of their complementary perspectives, and more recently, in 2011, I found myself fascinated by the reports of Japanese anthropologists working in Europe at a meeting at the Japanese National Museum of Ethnology, from its inception keen to treat all parts of the world equally. Joint research projects in Japan and Britain have also been very successful. The proposal here is that this kind of mutual exchange can benefit the discipline by offering a relatively equal and unbiased forum for building mutual understanding without the disadvantage associated with prior historical legacies.

**A mutual research project between Japanese anthropologists and Japan anthropologists: 'religion and museum in the UK' during 2001-2003**

*Hirochika Nakamaki (Suita City Museum)*

The project aimed at a comparative research of management culture in the UK and Japan, focusing on religion and museum in the UK. Japanese anthropologists from Japan and Japan anthropologists based in Oxford collaborated for mutual understanding of other culture and own culture, respectively.

**Rethinking the social in Berlin: an ethnographic study**

*Akiko Mori (National Museum of Ethnology, Osaka)*

Based on my research in Berlin, I have highlighted the ways in which social relationships are initiated, expanded, and sustained in periods of tension. I want to explore the meaning of the social in Western thought.

**Anthropology on Japan from my Spanish experience**

*Maria Rodríguez del Alisal*

My contribution will emphasise the influence of the native culture on studying other cultures and social systems.

**Self-analysis of anthropological practices in Spain: towards anthropology on an equal forum**

*Hiroko Takenaka*

In this paper I will reflectively analyse my anthropological practices in Spain to explore mutuality and its influences in anthropology, and also challenge to consider what the interaction among anthropologists of Europe and Japan can contribute to.

**The importance of re-interpretation of dominant concepts: a suggestion for mutual anthropology**

*Yuko Shioji (Hannan University)*

This paper presents the author's methodological difficulties and existential gain in fieldwork and research in England, and suggests a possibility of re-interpretation of the existed concept of social science as an example for promoting mutual understanding in contemporary anthropology.

**P117 Buraku futures: navigating the changing landscape of law and economy**

*Convenors: Joseph Hankins (UCSD); Yugo Tomonaga (National Museum of Ethnology)*

*Discussant: Kurokawa Midori*

*Multi Purpose Room: Sat 17th May, 08:30-10:00, 10:30-12:00*

In 2002 the Japanese government ended a set of legal measures directing state funds to registered Buraku areas since 1969, arguing that Buraku discrimination had been remediated. This legal change has augured a profound shift for Buraku politics. Both local and national Buraku organizations, which disagree that Buraku discrimination is over, have been left scrambling for resources to maintain their programs, which are already weakened by the ailing economic climate.

This change comes on top of an ambivalent relationship with state aid. The first Buraku-led group, formed in the early 20th century, chose a path of self-sufficiency that critiqued the state. When the liberation movement, reformed post-war, won the special measures in the late sixties, they were careful to stipulate that decisions would be made with the consultation if not outright direction of local Buraku organizations.

The papers on this panel take up the question of Buraku futures. How, in the midst of profound legislative and economic shifts, does this political movement maintain its momentum? What futures are possible or even imaginable, and what work is being undertaken to secure those?

**Education for the future: buraku issues in compulsory education**

*Christopher Bondy (International Christian University)*

Examinations of junior high textbooks suggest buraku issues are often minimized or ignored. Based on interviews, I show that schools are using flexibility built into the system to place buraku issues in a more central position. The paper also will consider other options for schools to center buraku issues.

**From Hisabetsu Buraku to human rights zone: the evolution of Buraku liberation**

*John Davis (Denison University)*

This paper draws on ethnographic data to explore how Buraku activists have responded to the resource contraction precipitated by the expiration of the special legal measures in 2002 by embracing a fundamental human rights platform to expand the scope and reach of their political efforts.

**Buraku futures in a multicultural Japan**

*Joseph Hankins (UCSD)*

This paper examines how the recent end of the Special Measure Law, an end which renders Buraku issues less visible, competes with rising demands to present a Japan that is multicultural.

**Transformation of Buraku community building in Osaka city: self, private and public sector and cultural heritage**

*Yugo Tomonaga (National Museum of Ethnology)*

This paper will show the specific action of community building of a Buraku community in Osaka city, focusing on the kind of role that public facilities and private sectors and cultural heritage.

**Living on the edge: buraku in Kyoto in Japan**

*Natasa Visocnik (University of Ljubljana)*

The presentation deals with the area of Sujin in Kyoto city in Japan, which is known to be settled by the people who are marginalized for a variety of reasons.

**P118 Mourning, memorialization and recovery in post-disaster contexts**

*Convenors: Maja Veselič (Sophia University); David Slater (Sophia University)*

*Room 101a: Sat 17th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

Trauma caused by sudden and violent mass death is almost immediately followed by public expressions of mourning for lives lost and compassion for shattered communities. Rituals, objects and sites of memorialization are imbued with complex symbolic meanings and have a variety of psychological, social and political functions: communal acts of remembrance may act as vehicles of personal catharsis, religious rituals of pacifying the dead may be inscribed with political strife, and disagreements over memorial monuments may serve to negotiate communal future.

This panel examines the diverse ways in which individuals and communities grieve for and memorialize the dead as well as their importance for the experience by survivors of both, the disaster itself and the subsequent process of recovery. We invite papers that address these issues from ethnographic or theoretical perspectives. We particularly welcome studies from more recent events, such as the 2011 Great East Japan Disaster, 2008 Sichuan earthquake, 2004 Asian tsunami and others.

**Disasters and memories: traces, recollections and stories***Isao Hayashi (National Museum of Ethnology)*

The paper focuses on a conflict between the claim of delivering grievousness of disasters and lessons to the future and individual feelings to avoid feelings which recall sad and difficult experiences in the regions devastated by the Great East Japan earthquake disaster.

**The poetics and politics of kataribe storytelling***Maja Veselić (Sophia University)*

This paper examines narrative attempts to preserve and pass down the memories of the 2011 Tohoku triple disaster in the form of kataribe storytelling.

**Religious interpretations of the 2004 Indian Ocean tsunami in Aceh: discourses between Islam and science***Chie Saito (Suzuka International University)*

This paper analyzes causes of the 2004 Indian Ocean Tsunami according to people in Aceh, Indonesia, who have discussed it in Islamic frameworks. I also examine Acehnese Muslims' discourses with science.

**Remembrance, commemoration and memorial ceremonies in post-tsunami Thailand***Monica Lindberg Falk (Lund University)*

This paper will address memorial practices and the sentiment that the memorial commemorations bring about among Thai survivors after the Indian Ocean Tsunami 2004. It will include narratives and demonstrate that memorials, as manifestations of communal grief, are sensitive in many ways.

**Mourning away from home: the Japanese community in London in the wake of 3/11***Ruth Martin (Oxford Brookes University)*

This paper examines how the 65,000 strong Japanese community in the UK mourned for and remembered the dead in the wake of the disaster of March 2011.

**Cartography of trauma and semiotic re-territorialization of memory: a case of two miracle pine trees in post-disaster Japan***Ryo Morimoto (Brandeis University)*

This paper examines two commemorative symbols of 3.11 as the records of traumatic experiences on the one hand, and two circulations of the sign process in 3.11 on the other hand, in order to analyze uneven significations of objects that have the same name.

**Grave sites and compensation in East Timor***Susana de Matos Viegas (Instituto de Ciências Sociais, Universidade de Lisboa)*

People of East-Timor suffered violent losses during Indonesia occupation that culminated in 1999. People were killed and destruction of property occurred. In this presentation we show how compensation has been achieved through the embellishments of grave sites, and monuments to fallen heroes.

**From Buddhism to spiritual care? Memorialization and the recreation of everyday life in post-3/11 Japan***Tim Graf (Tohoku University)*

This paper provides perspectives on mourning, memorialization and recovery in post-3/11 Japan through the lens of Buddhist practices for recreation and new approaches to spiritual care.

**Remembering disasters: memorial monuments, empowerment and resilience***Sebastien Boret Penmellen (Tohoku University)*

This paper investigates the ideas and practices leading to the conception of monuments commemorating disasters and their victims. In particular, I test the hypothesis (Eyre 2006) that the active participation of the victims in memorializing processes increases their resilience and sustainability.

### **Landscape and identity (re)construction of New Beichuan**

*Yue Qiu (The Hong Kong University of Science and Technology)*

This research examines the landscape of the newly built Beichuan county town. New Beichuan is a rare and representative example of the post-disaster relocation in China's contemporary context, for the landscapes of New Beichuan indicates and reshapes the identity of the local people.

## **P119 Emerging trends in creative patterns in language communication and development**

*Convenors: Ashok Sachdeva (MJB Govt Girls P. G. College, India); Yashpal Vyas (Christian College Indore)*

*Discussant: Manisha Sharma*

*Room 302: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

This panel focuses on how anthropological and sociological changes have led to and influenced changes and development of language as revealed in both society and literature-both in synchronic and diachronic approaches. The technological development and media have powerfully effected language evolution in relation to both culture and civilization over time which have to be duly reviewed and to see how print, electronic and social campaigns brand, promote or shape language phenomenon and investigates the cultural work that contribute to develop insight into the conditions of new social and linguistic networks of language and literary communities. What are the major changes that have taken place within the last decades within language and in literature? How is this related to technological developments and globalization with respect to media and communication? The panel hopes to foster an understanding for the conditions, aims to account for emerging language worlds within societies and among creative writers. The panel records observations, investigates the evolution in language and communication with new emerging creative patterns and trends including new syntactical, semantic or creative patterns in language and literature that may account for culture insights and their inherent purpose, motive and direction which will help understand creativity and creative instinct. The panel endeavors to encompass all kinds of communication, even reflected in literary writings such as feminist stance or communicative strategies in feminist, diasporic, subaltern or oriental writings, as also their changing paradigms, and also with respect to colonial, post-colonial, post modern, post structural approaches to communications.

### **Sociocultural variables in bilingual matters**

*Vinay Jain (Govt. Music and Fine Art College, Khandwa (MP) India); Meena Jain (Govt. Girls College, Khandwa)*

Bilingualism is a common phenomenon in India. We are all instinctively bilingual. The speakers' socio-cultural profile, such as their linguistic background, status, age, sex and medium of instruction, find out correlations between the subjects' language use.

### **The cultural dimension in learning the English language: the Indian approach**

*T.Sai Chandra Mouli (Osmania University)*

It is essential to harmonize endeavours in building bridges across communities and continents in the twenty first century, as no one can survive in isolation. Language is a major tool in developing communication between countries and communities.

### **Social media and new paradigms of communication: a research survey**

*Sudheer Chandra Hajela (J N P G College, Lucknow); Shalini Misra (Sainik School Ghorakhal, Nainital, India)*

The means of communication are changing fast with the explosion of social media. The objective of the present paper is to examine the role of social media in shifting and establishing new paradigms of communication on the basis of a research survey conducted on higher secondary students.

**Gender influence in language use**

*Meena Jain (Govt. Girls College, Khandwa); Vinay Jain (Govt. Music and Fine Art College, Khandwa (MP) India)*

Sex has a considerable effect on the selection of pronoun. Pronouns give information about a person's attitude towards members of the opposite sex. Other core factors, age and occupational status, also determine a particular choice.

**Communication by translation**

*Padam Jain (Govt. P.G.College, Satna, India)*

There are many slips between the sip and the lip and it is these slips that make a translation away from the original and the motive of communication is affected. The paper focuses on various factors- phonological, lexical, morphological, and syntactical.

**Technology-enabled communication and its role in evolving new paradigms of language usage**

*Deepa Vanjani (PMB Gujarati Science College)*

Language is a dynamic phenomenon, evolving and moulding itself according to the needs of its users. The innovations in the technological world have ushered in an era of digitization, changing in its wake the ways in which we communicate.

**Code switching in the indian context**

*Shreya Jain (Govt. Girls College, Khandwa); Shashwat Jain (Delhi Technological University)*

In India a new kind of culture is emerging which is speaking neither Hindi nor English but it can be called Hinglish. Code-switching, code-mixing, reduplication etc. are the factors which are responsible for mixed culture. This paper evaluates the effect of culture on language.

**The role of history and culture in changing paradigms of the language of advertisements and its literary and stylistic perspectives**

*Ashok Sachdeva (MJB Govt Girls P. G. College, India)*

Advertising is a form of social communication reflecting societies' culture, as well as the values and norms associated with it and the importance of cultural as a part of an effective advertising has been part of English language too.

**P120 Rights and securities of natural disaster affected children**

*Convenors: M Zulfiquar Ali Islam (University of Rajshahi); A.H.M. Zehadul Karim (International Islamic University Malaysia)*

*Room 301 A: Thu 15th May, 17:30-19:00, 19:30-21:00*

The disaster affected children have to be deprived of enjoying some stages of their life cycle and consequently, they are impeded to be active and skilled member of society. Both the natural and man-made disasters degrade the social status and also impel them to be remaining in lower status of social hierarchy as they have to confront with immense insecurities in meeting their basic needs. Moreover, they are subjected to trafficking, mental trauma, loss of parental care, and perilous manual labor. The adverse and alarming situation causes detrimental effect on their schooling and also on their total socialization in the long run. They may not be innocent as their characteristic mark designates, not be protected as their disaster affected parents are economically and intellectually incapable to protect them, and also not to be dependent in some cases as they have to understand their own problems and to solve those by themselves. The sheer lack of GO and NGO supports usually impel the parents and community people to formulate and undertake multiple corrective rather than preventive measures in confronting with the immense hardship in providing rights and securities with their children. It hinders their usual socialization and they are rendered into marginalized category. The question of rights and securities of disaster affected children is crucial for the proper and adequate inclusion in the development

contents. The anthropologists and development workers can collaborate in addressing this domain of research for sustainable development of disaster affected children throughout the globe in future.

**Dynamics of child rights of the disastrous prone area: a study from coastal Bangladesh**

*S.M.Monirul Hassan (University of Chittagong); Md. Masud-All- Kamal (University of Chittagong)*

Child rights are facing a serious crisis due to different kinds of calamities in developing countries like Bangladesh. This paper found that social structure influenced by different kinds of disaster make inroads in realising the child rights of coastal people of Bangladesh.

**Health rights and securities observation of children in Illa affected area**

*Mostofa Tarequl Ahsan (Rajshahi University)*

This research aims at exploring the health rights situation of Illa affected area of Satkhira with an approach to observe what steps may be taken to remove the condition for using the children as a source of sustainable development.

**Constitutional provisions and justice for the natural disaster affected juvenile destitute in India: an overview**

*Joyanta Borbora (Dibrugarh University)*

The paper tries to identify one of the many problems with the current state of affairs and that is the State's decision to adopt a welfare-based rather than a rights-based approach towards the rehabilitation of natural disaster affected children.

**The impacts of natural disaster on child health and environmental justice: a sociological analysis**

*Anisur Rahaman (Bangabandhu Sheikh Mujibur Rahman Science and Technology University, Bangladesh)*

This paper focuses on the impacts of natural disaster on child health relation with environmental justice. Children of developing countries are suffering the most, despite being the least responsible for the causes of climate change.

**Survival confrontation of the insecure child riverbank erosion displacees at the cost of their basic rights: a study of riparian Bangladesh**

*M Zulfiqar Ali Islam (University of Rajshahi)*

The paper explores the traditional survival confrontation of the insecure child riverbank erosion displacees of Bangladesh and it tries, based on findings, to formulate a number of suggestive policy measures for securing rights of the disaster-affected children.

**Rights and insecurities of climate change induced migrated children in Bangladesh**

*Md Moniruzzaman (James Cook University)*

This paper aims to show how children, being part of family, become vulnerable during and after migration into a new unfamiliar environment. It also shows how vulnerable children happen to be unsecured and lose their fundamental rights.

**P121 Global cities: digital urbanisation in the 21st century  
(Commission on Urban Anthropology)**

*Convenors: Michael Fischer (University of Kent); Francine Barone (University of Kent); Sally Applin (University of Kent, Canterbury)*

*Convention Hall A: Sun 18th May, 08:30-10:00, 10:30-12:00*

The landscape for Anthropological investigation is changing rapidly with the approaching ubiquity of digital communications, the social relations forged on these, and the material outcomes of distributed social networks



and processes that emerge on a global stage. Digital relationships must not be viewed as a ‘special’ aspect of people’s social lives, but as increasingly central in day to day life.

Late 20th Century thought anticipated a homogeneous global culture occupying a virtual global village. Instead, digital social relations increasingly are critical elements in the social networks of formerly locale based rural and urban populations. Rather than moving towards a mono-cultural global village, we find an increase in local heterogeneity, with individual fractions spanning a global venue. We are seeing great changes in the organisation and operation of urban and rural locales, whether we are considering people in the remote Pamir Corridor in Tajikistan, or Silicon Valley in the USA.

At the turn of the 21st century, the concepts of place and space are being revalued, and the relation of people to places and spaces is being reconsidered mainly within experiential and phenomenological approaches. The connection of people with places acquires new meaning in the context of digital networks, where a sense of place is rapidly being displaced and altered by new technologies. These new technologies attribute increased significance and value to places through ‘opening up’ places to a world net-based audience and by enhancing the specific and unique character of each locale through provision of direct comparators.

### **Rambla 2.0: continuity and change in a Catalan city**

*Francine Barone (University of Kent)*

The digital age has ushered in profound changes in urban environments. However, important continuities with the past remain. This paper contrasts traditional sociality with social media in Spain to highlight how attention to place and locality are essential for a digital anthropology of urban life.

### **Digital urbanisation and the dignity of older citizens**

*Caroline Holland (The Open University)*

Studies of age and place have to date emphasised embodied relationships. This paper discusses the meaning of digital urbanisation for older people, in particular looking at implications for the dignity of older citizens with respect to social inclusion in digital and non-digital networks.

### **New media: emerging trends and transition from the social space to cyber space and its implications among the youth of Chandigarh**

*Sandeep Mangat (Panjab University); Vijay Bodh (Panjab University, Chandigarh)*

Consumption of online media is found to have increased among the youth. The data for the present paper was collected using the convenient sampling technique and open-ended questionnaire.

### **The construction of an urban public sphere in the reconceptualization of social relations in post-reform China: a case study of Chinese volunteers at TEDtoChina**

*Shijing Zhang (Indiana University Bloomington)*

Through a case study of a Chinese local volunteer group “TEDtoChina”, this paper aims to examine the emergence of digital social relations among Chinese young professionals and its influence on the construction of a new urban public sphere.

### **Invisible cities: dynamic adaptations in digital urban environments - new forms of social organisation through adaptive agency**

*Michael Fischer (University of Kent); Maria Kokolaki (University of Kent at Canterbury)*

Cityscapes are emergent narratives connecting physical and constructed ‘virtual’ facets of cities. Information technology makes new narratives possible. This has consequences for individuals developing new adaptive strategies for transitions between culturally recognised phases of their life.

**In search of Japan bits: imagining and traveling across (cyber)space**

*Ryoko Nishijima (UCLA)*

This paper examines the processes through which “imagined Japan” is discovered and transmitted outside the nation through the use of online media. I focus on tourists as the particular agents who participate in the circulation of these bits and pieces of Japan. I will look at online travel blogs and albums as one of the main platforms where certain memories of imagined Japan are archived, discovered and eventually transmitted towards other digital consumers as well as future travelers to Japan.

**Forced compliance: how the city shapes the network that shapes the city**

*Sally Applin (University of Kent, Canterbury); Michael Fischer (University of Kent)*

Many claim that the Internet is changing cities and cultural behavior. There is less understanding of how those cities shaped the Internet in the first place. This paper addresses the cultural and social practices that contribute to constant online engagement within daily city life.

**P122 Action-oriented ethnological/anthropological studies and the development of contemporary Taiwan indigenous society (TSAE panel)**

*Convenors: Da-Wei Kuan (National Cheng-Chi University); Wen-Ling Chen (Cheng-Chi University)*

*Room 102b: Sun 18th May, 10:30-12:00*

Developmentalism was a set of powerful concepts, principles and practices in 20th century that often led to the states’ policies of cultural assimilation and resource exploitation in the indigenous societies. Recently, new paradigm of indigenous development seeking for the “development with identity and dignity” gradually rises within the efforts of grassroots practices and theoretical revisions. Aiming to reveal the relations between Ethnology/Anthropology and the development of indigenous societies in contemporary Taiwan, this panel presents four action-oriented researches respectively involve in indigenous education, health, land and post-disaster reconstruction. By elaborating these examples, this panel discusses the partnership between academic and indigenous communities, and also discusses the ethical issues in the collaboration.

**Paving the way for indigenous health: the strategies of promoting indigenous health in eastern Taiwan**

*Hung-Yu Ru (Tzu-Chi University)*

This study explores the defects of the current working model of promoting indigenous health in Taiwan. A follow-up study will be carried out to explore if the new model created by the cooperation of the government, local agents and researchers improves the consequences of promoting indigenous health in 2014.

**Indigenous place names and disaster management: an ethno-physiographical study in the Tayal communities, Taiwan**

*Da-Wei Kuan (National Cheng-Chi University)*

This paper presents an ethno-physiographical study in Taiwan that reveals the value of indigenous ecological knowledge for disaster management in contemporary society.

**Post-disaster reconstruction after Haitang and Morakot: a case study of the indigenous community in Southeast Taiwan**

*Wen-Ling Chen (Cheng-Chi University)*

Aiming to rethink how anthropologists can contribute their expertise in the studies of disaster, this paper discusses the cultural conflicts and adaptations during the reconstruction process after the disaster during the typhoons.

**A comparative analysis of the immersion program at two Atayal schools in northern Taiwan***Yueh-Po Huang (National Chenchi University, Taiwan)*

The paper will explore the verbal interaction between teachers and students in two classrooms at two nursery schools in an Atayal region in northern Taiwan: one with the immersion program and the other without, with a view to making a comparative analysis between the two schools. The result of the observation revealed that the two classrooms exhibit certain features that distinguish them from each other. The author made some conclusive remarks for improvement in the issues.

**P123 Anthropology and conservation: inter-relationship and future perspective***Convenors: Buddhadeb Chaudhuri (IUAES)**Discussant: Roy Ellen**Room 301 B: Sat 17th May, 13:30-15:00*

Both Anthropology, the scientific study of mankind in bio-social science and forestry, the scientific study of silvicultural practices for the growth of the forests talk about the conservation practices for the well-being of the human societies. In Anthropology, in its social and cultural contexts the Socio-cultural Anthropology deal with human culture, livelihoods, diversities, system and aesthetic matters. Both Anthropology and forestry were introduced in our country during colonial rule for their own requirement of colonial administration, i.e., revenue and timber-harvesting through exploitation and oppression of the marginal communities. On the contrary, the outcome of their own strategy and ruling over the colonial India stored the chronicle of people's activities in the paths of conservation. In the former the documentation of the Indian communities has made a treasure of conservation ethos and conservation diversities of the communities. In the latter since the "Charter of Indian forests" in 1855 the forests were taken into the state management regime towards forest conservation enunciating the forest policies and acts in different stages.

Today the ethnographic reports & ethnological studies and the various Anthropological Museums depict the tribal-forest interfaces in the conservation frame, with special emphasis on various approaches of forestry and forest management in the indigenous lands of India.

This panel aims to discuss the contributions of Socio-cultural Anthropology in the conservation practices and ethos in the human societies and the application to perspective building in sustainable development.

**Tribal forest interfaces and conservation***Vijay Prakash Sharma (National Institute of Rural Development)*

In India, the majority of the tribal population depends on forests and forest land for their survival and livelihood. This case study will enlighten you about the tribal forest interfaces and conservation methods that they have been using since time immemorial. The data was collected by me from north east India.

**Socio-cultural anthropology in the conservation of forests in Burdwan District, West Bengal (India)***Ambarish Mukherjee (Burdwan University)*

The present work resolves the importance of traditional knowledge and socio-cultural promotion of nature's self-designing capacity in conserving the degraded tropical deciduous forests in the Durgapur Forest Range of Burdwan Forest Division of West Bengal State (India).

**Tourism in Malaysia: an assessment on the socio-cultural and environmental surroundings of the country**

*A.H.M. Zehadul Karim (International Islamic University Malaysia); Hazizan Md Noon (International Islamic University Malaysia)*

Tourism contributes a great economic share in the national GDP and in providing employment to the bulk of the population in Malaysia. The paper is designed to deal with the issue of tourism in Malaysia from both positive and negative perspectives.

**Local knowledge about vegetable crop biodiversity in Sub-Himalayan North Bengal**

*Ashok Das Gupta (University of North Bengal)*

In this paper, local knowledge of peasants of Sub-Himalayan North Bengal (India) regarding vegetable crop-biodiversities will be illustrated with suitable examples.

**P124 Bounded fieldsites, mobile concepts, flexible anthropologists**

*Convenors: Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder)); Megha Amrith (Centro de Estudos da Metropole); Ela Drazkiewicz (NUI Maynooth)*

*Multi Purpose Room: Thu 15th May, 15:30-17:00*

This panel considers the future of regional specialisation and bounded fieldsites in anthropology in the light of the current state of affairs in the academic job market. The question of what happens to anthropological locations which are becoming flux and increasingly difficult to define becomes central to current debates. The answers are often equivocal: some researchers continue to insist on area studies, and regional specialisations, while others define their field in terms of abstract and mobile concepts permeating different locations.

Alongside these developments, we are challenged with neoliberal regimes in academic institutions: higher education funding cuts, an emphasis on “accountability” and “applicability” of the knowledge we produce, as well as increasingly precarious academic job conditions whereby anthropologists find themselves moving frequently between institutions and taking up career opportunities in locations they might not have anticipated. This involves adapting to new fieldistes and new fields of study, often beyond academic circles.

What all these developments and answers to them bear is enforced “mobility” and “flexibility” either because of institutional arrangements or because of our field, making the rigour of thick description and dense ethnography difficult to implement.

In this panel we would like to explore the twofold challenges facing our discipline and our twofold positionalities: as researchers and as employees. How do we cope both with employment instability and with field complexity? The panel would be particularly interested in the narratives of anthropologists who have broken with the tradition of specialisation in one particular region and how they manage this.

**Towards a transnational anthropology of migration**

*Megha Amrith (Centro de Estudos da Metropole)*

This paper will consider the opportunities and challenges of adopting comparative perspectives in addressing transnational migration across different regional contexts, and how this might be increasingly necessary in light of recent changes in research and academic career trajectories.

**Manouvering between South Sudan, Belarus, Poland, Russia and Nauru: moving between academic and non-academic jobs, while making sense of development**

*Ela Drazkiewicz (NUI Maynooth)*

Development studies uncovering mechanisms of fragmented yet interdependent networks challenge area studies. I will consider how moving between various posts facilitates research crossing traditional fields’ boundaries: linking Poland and Sudan, Nauru and Russia, NGOs and international institutions.

**Far Eastern Old Believers: how to study a transpacific ethical ecumene***Dominic Martin (University of Cambridge)*

This paper introduces an Anglo-Japanese collaborative project to study the transpacific encounters of Russian Old Believer emigres and their post-Soviet emulators. We ask to what extent one scene of transnational collaborative encounter (academic) might render another (Russian religious) knowable.

**Complex fields, research strategies and challenges for ethnographic knowledge production***Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder))*

In research among EU elites positionality and autoethnography provide a tool to depict overlapping cultural orders and to reveal how actors maneuver within the complex EU-space. These concepts however contradict the principle of scientific “objectivity” and undermine the “applicability” of findings.

**Betwixt and between JA: Japan, Jamaica, and the will to employment***Paul Hansen (Tsukuba University)*

This paper discusses the employment situation for non-Japanese anthropologists working in Japan. It traces the author’s decision to focus fieldwork outside of Japan in Jamaica and highlights the challenges, triumphs and hopes that underlie this move.

**P126 Politics of life and death and the practice of caring***Convenors: Ender Ricart (University of Chicago); Jason Danely (Rhode Island College)**Discussant: Nanami Suzuki (National Museum of Ethnology)**Room 102b: Sat 17th May, 13:30-15:00, 15:30-17:00*

Like Japan, many nations face future demographics with low birth rates and rising numbers of aged, necessitating transformations in social, economic, environmental, and political spheres of life. As new health care plans are enacted, policies reformed, economic sanctions passed, and the requisite institutions and infrastructures erected to address the needs of an aging population; life, death, aging and old age are likewise transforming into something ontologically new and as yet unknown. What is “life,” at the individual and social level, when it is nearing death? What becomes of a society when the majority of the population is aging and in need of care, but there is no vital labor force to provide that care? Is there a future, and if so what is it? This panel brings into dialogue micro and macro level research on transforming notions and enactments of life, aging, death, and the mediating practice of care in tandem with emerging political, institutional, economic, and health-care landscapes. It furthermore invites and encourages participants to unsettle analytical categories of life and death, self and society, and public and private in favor of approaches more suited to the study of processes and emergence.

**Narratives surrounding end-of-life care in an institutional setting: a case study of an old age home on the southwest coast of Sri Lanka***Sae Nakamura*

Focusing on the narratives of staffs working at an institution in Sri Lanka, this paper explores how they strive to define their interaction with dying residents, in an ethical way. While analyzing its socio-cultural contexts, it also tries to rethink our ethical assumptions on end-of-life care.

**“Subjects” or “bare bodies”? On the relationship between nursing home staff and mentally impaired elderly people***Haim Hazan; Noa Vana (Tel-Aviv University)*

Based on an ethnography conducted in a day care center for elderly people with dementia, the literature describing them as disengaged bare bodies, denied of subjectivity and humanity, is challenged. An alternative approach suggesting a spiraling process of re-engagement is propounded.

**Caring for ancestors: end-of-life care in Shanxi, China**

*Eric Miller (Virginia Tech)*

Adult children are the primary decision-makers in end-of-life care in China, with options limited by Chinese culture and policies. Views of end-of-life care are changing as new generations confront what it means to be a filial China as new care models emerge and family dynamics change.

**Strong choices/weak choices: care recipients' responses to the structural change of the local welfare system for the elderly in Finland**

*Erika Takahashi (Chiba University)*

This paper analyzes the link between aging and care under the structural change of the local welfare system in Finland. By describing home care deployment in a small municipality, a series of choices by the elderly under the pressure of politics and the struggle over subjectivity are taken into account.

**Care-prevention and emerging ontologies of healthy aging in Japan**

*Ender Ricart (University of Chicago)*

This paper tracks the emergence of a new ontology of aging that has spread through regional government efforts to prevent enrollment in Japan's national Long Term Care insurance, and scientific and academic research into the prevention of care – specifically, as locomotive syndrome and Mibyo.

**Watching over life and death: the politics of precarious solitude in an aging Japanese urban community**

*Jason Danely (Rhode Island College)*

Solitary deaths have been identified as a problem for aging urban communities. This paper examines the ways in which caregivers take on the affective labor of watching older adults. It raises questions about the ways feelings about death inform care practices and political subjectivity.

**Caring, suffering and dying in the diaspora: management of death in transnational settings - Africans in Portugal**

*Clara Saraiva (IICT Tropical Research Institute)*

This paper will deal with the multiple levels (practical as well as symbolic) that an immigrant's death in contemporary Portugal touches upon, from the symbolic to the more practical ones. It will analyze the case studies of migrants from Guinea-Bissau.

**Taming death: the ethics of care and technologies of protection in a "homeless town" in Japan**

*Jieun Kim (University of Michigan)*

By focusing on an underclass enclave in Yokohama City dubbed "the homeless town," this paper demonstrates the emergence of new ethics and technologies of care precipitated by the imagery of bestial death in Japan.

**P127 Gender and unfinished modernity project: 19th century reforms and 21st century reflections (Commission on Anthropology of Women)**

*Convenors: Ga Wu (Yunnan Academy of Social Sciences)*

*Room 104: Sun 18th May, 08:30-10:00, 10:30-12:00, 13:30-15:00*

We invite and welcome papers in all regions in order to compare/reflect our enlightenment heritage as well as limited gendered modernity researches, we will discuss the gendered democratic studies for an international comparison. In response to the impact of European's modernization programs and challenge, male and female leaders from Africa and Asia countries have made various efforts since 19th century. This forum will touch upon gender issues in Japan, China transformation programs in 19th century and Africa Russia modernization processes, different responses and different modes from these regions will be compared we will discuss

gender issues in early exclusive modernity program as well as current as well as future inclusive modernity efforts, related questions will be covered are: 1) Comparing Japanese Meiji Restoration and the New Culture Movement in China demonstrated that Early modernization programs in two countries are similar to that of enlightenment programs in European region, (J Kelly argued that the Renaissance led to greater gender dichotomy) 2) Early scholarship on women in the process of modernization, and her roles in constructing modern societies are limited. Japanese, Chinese women have made their own special efforts but few studies have published. Many new area studies programs has been established in China's major universities since 2001. Chinese women scholars have made their special efforts on covering issues related to the political, ( Qiu Jin 秋瑾 Tang Qunying 唐群英 ) cultural ( Ding Ling 丁玲 Zhang Ailing 张爱玲 Xiao Hong 小红 and Xie Beigxin 谢冰心) economic ( researches on market and protection force, medical issues, other welfare system) balanced transformation plans and inclusive modernization programs have been carried out in the new century, it is high time that we now should act to reconstitute anthropology as a critically reflexive and socially engaged discipline -the speakers can submit ideas around these important issues , recommendation and method papers are also welcome. Scholars from other fields are encouraged to participate.

### **Japanese non-profit organization development and women's social participation**

*Peng Hu (Japanese Research Institute CASS, China)*

Since the 1990s, accompanied by dramatic changes in Japanese society, diversified national values have been diversified which is Japan's current development trend. Moving beyond the administrative framework and oversight controlling activities.

### **Multi-visual analysis about mechanism selection of protection and inheritance of minority culture: take Yi's feminine rights and interests safeguard as an angle of view**

*Xiao Hui-hua (Chuxiong Academy of the Yi Culture)*

Yi's traditions, local knowledge and experience of conform to the requests of the protection of women's rights are applicable to all minority nationality areas. This project is broadly situated in the area of 'protection of women's rights'.

### **China's social transformation and re-construction of motherhood**

*Yihong Jin (Ginling College, Nanjing Normal University; Nanjing University)*

This article will discuss new changes about "motherhood" happening in 21st century China, especially on how to balance market, privatisation forces and ethic of caring for the new century's modernity project.

### **Temporary worker women: premium office flower?**

*Julija Knezevic (RMIT University)*

This project is broadly situated in the area of 'women and employment'. It explores the challenges of in house multi-party interpreting setting (Takimoto, 2009) as well as the working conditions of women in Japan who are employed in one specific labour category.

### **Why do women and men agree with or oppose an equal retirement age? An empirical study on the factors influencing the choice of retirement age**

*Bohong Liu (Women's Studies Institute of China, ACWF)*

This paper explores factors influencing women and men's views on the retirement age policy, including individual preference, family, work unit, and economic and social perceptions, aiming to give recommendations on addressing the issue of differentiated retirement age in a specific and gradual manner.

### **Christian education and transformation of female self-consciousness in modern China: a study on Bingxin's Bridgman Academy experience**

*Tong Meng (Jinan University)*

Bridgman Academy, as the first girls' school in Beijing, played an important role in the women's liberation movement. This study will be based on Bingxin's Bridgman Academy experience and will try to find out the relationship between Christian education and the transformation of female self-consciousness.



**Inclusive democratic reform program to avoid violent revolution**

*Ga Wu (Yunnan Academy of Social Sciences)*

Until recently the use of condoms was not very common in Yi ethnic areas in Yunnan and Sichuan, even among commercial sex workers and their clients. As a result the epidemic has spread from high-risk groups (drug users, sex workers, unsafe blood donors) to the general population.

**Position changes and the social impact of women in Africa after independence: A case study in Zimbabwe**

*Jin Zhang (Institute of African Studies, Zhejiang Normal University)*

Women in Zimbabwean has been largely followed the changes of African women after independence. Their organizations participate more actively and played an important role in the mobilization work in subsequent. These are beneficial to promoting the process of a democratic society in Zimbabwe.

**Power, women and revolution**

*Tong Zhang (Ethnology, Central South University for Nationalities in Wuhan)*

The All-China Women's Federation (ACWF) is a women's organization with millions of employees. It is said to be the largest women's organization in the world because it has been declared by the Chinese government as the only legal representative for all Chinese women.

**Analysis of the community nursing demands and the influencing factors among elderly people of Kunming**

*Jing Jin (Kunming Medical University)*

**Research on minority-girl education in China: critique and recommendations**

*Jiesu Luo (University of Victoria, BC, Canada)*

**Self-rated sexual attractiveness, sexual satisfaction and psychological distress: evidence from a Chinese urban community household survey**

*Qianlai Luo (Harvard University)*

**A comparative study of elderly hospice care education in Chinese and Japanese medical colleges**

*Yan Peng*

**Cognitive research on HIV/AIDS prevention knowledge for women of high-risking populations: female population in labour camp in Yunnan Province as a case study**

*Shi Zhang (Yunnan University)*

**Non-profit organization development and women's social participation**

*Peng Hu (Japanese Research Institute CASS, China)*

Since the 1990s, accompanied by dramatic changes in Japanese society, diversified national values have been diversified which is Japan's current development trend. Moving beyond the administrative framework and oversight controlling activities.

**The sun of the clan: the rights of the Yi women viewed from the epic poetry, mythology and folklore of the Yi people**

*Xiao Hui-hua (Chuxiong Academy of the Yi Culture)*

In the new era, researchers take their pens to concern the existence situation of females and review the views of the Yi people on the history, religion and ethic reflected in their epic poetry of the world creation, myths and legends and ways of life.

**Haken interpreters in Japan: 'premium' office flower?**

*Julija Knezevic (RMIT University)*

This project is broadly situated in the area of 'women and employment'. It explores the challenges of in house multi-party interpreting setting (Takimoto, 2009) as well as the working conditions of women in Japan who are employed in one specific labour category.



## **P128 Photographic anthropology: past, present, and future**

*Convenors: Ping-Heng Chen (Heidelberg University); Donald Wood (Akita University)*

*Room 104: Sun 18th May, 15:30-1700*

Photographic anthropology or ethnographic photography may be defined as the use of photographs for the recording and understanding of culture(s), both the use of the subjects and of the photographers. What makes a photograph ethnographic is not necessarily the intention of its production but how it is used to inform viewers ethnographically (Scherer 1995).

Picture-taking was revolutionized in the late 1890s with the invention of Kodak's "hand camera" designed to hold a preloaded roll of 100 exposures. Although the beginning of visual anthropology can be traced back to the mid-nineteenth century the box camera was smaller and easier to use in the field. Boas, Rivers, Malinowski and others anthropologists made ground-making use of photographs in the early decades of the 20th Century, but by the 1930s the professional use of camera stills was out of fashion despite Mead's and Bateson's brave effort in Bali.

When the field of visual anthropology in the United States eventually was professionalized, it evolved gradually from the 1950s into the 1970s. However, from the first attempt at creating an academic home for visual anthropology with the Film Study Center founded at Harvard in 1958 to the impact of Jean Rouch, visual anthropology has to a large extent been identified as ethnographic film-making and not still photography. This panel seeks to promote still photography as a field of visual anthropology by discussing its present status in its historical context, as well as outlining its future in a digitalized 21st Century.

### **Catholic Guatemala through a Japanese lens: Yasu Kohei's studio photography as anthropological documents (1895-1915)**

*Ping-Heng Chen (Heidelberg University)*

This paper examines the Japanese photographer Yasu Kohei's practice in the context of early photography in Guatemala. Through a discussion of the complex relations in which his studio photography was entangled, it helps to explore how archival photographs can be used for anthropological purposes.

### **Photography in the 1930s "native" ethnology of Yoshida Saburo: detailed documentation, subtle remonstrance, and the legacy of Shibusawa Keizo's attic museum**

*Donald Wood (Akita University)*

This paper explores the ethnographic use of photography by a farmer to document life in his home village in Akita Prefecture, northeastern Japan, in the 1930s. It considers the influence of his patron, Shibusawa Keizo, and implications for photographic anthropology today and in the future.

### **Post-mortem photographs: imaging corpses in India and beyond**

*Uwe Skoda (Aarhus University); Birgit Lettmann (Humboldt-Universität zu Berlin)*

The paper explores the relationship between photography, death and various communities in India (particularly eastern India) while drawing on comparative material from Europe and North America.

## **P129 Evolution of human cultures: towards an integrated anthropology of modern humans**

*Convenors: Keiichi Omoto*

*Room 103: Sun 18th May, 13:30-15:00, 15:30-17:00*

IUAES with its congress (ICAES) founded in 1934 has a long history and is rather unique among world organizations of researchers on human being, in that it clearly intends a multidisciplinary approach. In the time

that specialization of disciplines is increasingly dominant, we consider it important to keep the principle of IUAES that anthropological and ethnological, probably also archeological and linguistic studies are designed to join. The purpose of this panel is to attract attention to our integrated approaches to understand modern humans. Participants are from variety of disciplines in biological and cultural anthropologies. To start with, one of the conveners Keiichi OMOTO (biological, particularly genetic anthropologist) gives an opening and introductory remark, followed by the presentation “Human body makes cultures” of another convener Junzo KAWADA (cultural anthropologist). Next, Masaichi NOMURA (cultural anthropologist) introduces his study on “Anthropology of ‘Personhood’ “. Then, presentations by three biological anthropologists follow, namely, Kenichi AOKI, who specializes in the theoretical, mathematical studies of the evolution of culture, reports “Modeling the evolution of prehistoric culture”; Eisaku KANAZAWA, a dental anthropologist, presents “Biological and cultural aspects of the early modern Japanese”; Naruya SAITOU (genetic and genomic anthropologist) shows his idea on “Major genetic sources of Japanese and its implication with their mythical history”.

### **Introductory remarks**

*Keiichi Omoto*

This panel aims at drawing attention to an integrated approach for answering the question: what is the modern human. Human cultures and societies may have roots in the evolution of genes and bodies. It is time to find the way to combine biological and cultural disciplines for a new anthropology.

### **Human body makes cultures**

*Junzo Kawada (Institute for the Study of Japanese Folk Culture, Kanagawa University, Japan)*

The human body, locally variable on the earth, is the base to create cultures. By bipedal locomotion, able to carry burdens to certain distance, this Homo portans could spread over the globe and create variable cultures.

### **Modeling the evolution of prehistoric culture**

*Kenichi Aoki*

Assuming that culture can be represented by a vector of 1's and 0's, as is often done in empirical studies of cultural evolution among pre-contact peoples, we obtain theoretical predictions for the cultural evolutionary rate and cultural diversity under various modes of social learning.

### **Biological and cultural aspects of the early modern Japanese from the dental anthropological viewpoint.**

*Eisaku Kanazawa (School of Dentistry at Matsudo, Nihon University)*

Dental materials excavated from the archaeological site in early modern period in downtown Tokyo demonstrated not only biological features of the people being different from those in other periods, but also cultural aspects prevailed in Edo such as the use of primitive dental care tools.

### **From DNA to myth: deciphering history of Japanese based on genetic data and possible connection with Japanese myths**

*Naruya Saitou (National Institute of Genetics)*

There were two types of migrants to the Japanese archipelago: ancient hunter-gatherers and recent agriculturists. Japanese myths suggested the existence of two different agriculturist populations in western Japan. We are now searching genetic remnants of these two types of people among modern Japanese.

## **P130 Reinventing folkloristics as a study of modernity: Japanese perspectives (FSJ panel)**

*Convenors: Michiya Iwamoto (The University of Tokyo)*

*Chair: Takami Kuwayama (Hokkaido University)*

*Discussant: Kyung-soo Chun (Seoul National University)*

*Convention Hall A: Sun 18th May, 13:30-15:00, 15:30-17:00*

This panel consists of two parts: (1) an examination of some major historical characteristics of Japanese folkloristics; (2) a presentation of some of the current research findings as illustrations of the wide range of topics being studied by contemporary scholars.

Historically speaking, Japanese folkloristics developed as a non-academic discipline outside Japan's university circles in which modern Western knowledge was eagerly learned. This history is best represented by Kunio Yanagita (1875-1962), founder of Japanese folkloristics, who had abandoned his career as an elite bureaucrat specializing in agricultural policies in order to investigate everyday practices among ordinary people. While traveling around throughout the country, Yanagita encountered many instances of conflict between the government-led progress toward modernization and actual local customs. He eventually produced a voluminous series of auto-ethnographies of Japan in which the life of local people was recorded in all its aspects as "history from below." Japanese folkloristics is therefore a product of modernity. Its scope of research is broader than that of its Western counterparts centered on the study of oral literature and performance.

Many new methods and theories have since been proposed to cope with the dramatic changes in everyday life brought about by Japan's further modernization and globalization. The research findings to be presented focus on the following: the reciprocity-oriented fieldwork of Kenichi Tanigawa, an anti-establishment folklorist; elderly care within a small community in Okinawa; business practices in small neighborhood shops; and the display of folklore at the National Museum of Japanese History.

### **About the Folklore Society of Japan (FSJ)**

*Michiya Iwamoto (The University of Tokyo)*

This panel is organized by The Folklore Society of Japan (FSJ). We will discuss the future with/of anthropologies from the Japanese folkloristics perspective.

### **The basic characteristics of Japanese folkloristics**

*Takami Kuwayama (Hokkaido University)*

In Japan folklore studies or folkloristics developed as a twin discipline of ethnology. By way of an introduction to the whole session, some major characteristics of Japanese folkloristics are briefly explained.

### **A form of Japanese folkloristics as a reflection of modernity**

*Yukihiko Shigenobu*

I examine major historical characteristics of Japanese folkloristics focusing on three aspects of Kunio Yanagita, who is considered to have systematized the discipline: his career as an agricultural bureaucrat, his critical inquiry into modernization from everyday life and his attention to dialects.

### **Folkloristics as the vernacular anthropology: activities of the society for researching deity and forest of the Miyako Island**

*Takanori Shimamura*

This paper aims to focus on the characteristics of Japanese folkloristics of which can be regarded as the vernacular anthropology. In particular, it depicts the reciprocal relationships between academic researchers and local residents.

**Family and “family-like” people: conflicts over community-based elderly care**

*Mari Kagaya*

This paper examines community-based elder care on a small Okinawan island, specifically analyzing the conflicts between family members and neighboring “family-like” care workers. By comparing attitudes of and about elderly people, I will discuss certain features of the family in Japan.

**Selling “tradition” in Japan: the development processes of commercial practices**

*Shinji Tsukahara (The University of Tokyo)*

I trace the process of how “traditional” commercial practices in a small (a city is by definition local) Japanese city develop. I focus on the establishment, the development, and the subsequent re-contextualization of several local family businesses.

**Japanese folkloristics in the historical museum**

*Mutsuhiko Matsuda*

This presentation examines approaches to history as a synthesis of past and present by Japanese folkloristics, through showing the new display of the National Museum of Japanese History “Gallery 4”. It explains characteristics and effects of the method of Japanese folkloristics.

**P131 Fifty years of anthropological associations: reflections on anthropologies and nations (IAA/JASCA Joint Panel)**

*Convenors: Soumendra Patnaik (University of Delhi); Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

*Convention Hall B: Sun 18th May, 13:30-15:00, 15:30-17:00*

This Panel seeks to reflect upon the journeys made by various anthropological associations in their critical engagement with the task of building or shaping a nation in the post colonial era in Asia. The discussions will revolve around the strategic decisions made by these associations to influence the public policy making it better and more desirable in its approach. Though this is to celebrate the historic coincidence of commemorating 50 years of Indian Anthropological Association and Japanese Society of Cultural Anthropology, the discussions will include the narratives of such journeys in other parts of South and South East Asia. The emphasis will be on a comparative understanding of such engagements and the manner in which it is informed by anthropological insights. Anthropological engagement with nations and national life has been mutually enriching and it is this interface that the panel particularly seeks to reflect upon in cross cultural perspectives. The panel would consider the vulnerabilities of various marginal communities including indigenous ones in their historical and contemporary perspectives.

**Transformation of anthropological studies of South Asia in Japan from the post-war years to the present**

*Yumiko Tokita-Tanabe (Osaka University)*

This paper examines the historical transformation of anthropological studies on South Asia by Japanese researchers and considers how they reflect agendas relevant to Japanese society of the time.

**Anthropology and UNESCO’s Convention on Intangible Cultural Heritage with special reference to India**

*Chatali Tandon (University of Delhi)*

The paper discusses the future of anthropology with respect to UNESCO’s convention on “Intangible Cultural Heritage” in the Indian context and exploring role of anthropology to revive, preserve, promote cultural heritage to an extent where anthropology’s role extends to contribute to the nation building process.

**Towards the institutionalization of anthropology in Nepal: the journey so far***Ankita Mehta (University of Delhi); Sheetal Agarwal (University of Delhi)*

In Nepal anthropology is a discipline that is being established in recent decades. From its main focus on social structure, it is now moving to nation building and development but there lacks coherence between anthropologists and policy makers.

**Towards an anthropology of Bhutan?***Prarthana Saikia (University of Delhi)*

This paper attempts to identify a space for anthropological practice in Bhutan, taking into account the fact that the country does not have university departments or any associations of anthropology.

**Public policy on health insights and intervention from anthropology***Gautam Kshatriya*

This paper examines the status of public health policy in India and the challenges posed by different health indicators. It also examines intervention strategies from anthropology for delivering effective and sustainable health care.

**Institutions, genealogies and practices: the role of anthropological associations in public life of India***Soumendra Patnaik (University of Delhi)*

The paper seeks to explore the contradictory tensions anthropology has generated in public life of colonial and post colonial India.

**Examining anthropology through its journals in India***Nilika Mehrotra (UC Berkeley, USA)*

This paper explores the role of journals in building the discipline of anthropology in India.

**State and civil society in India: anthropological reflections on the role of NGOs in nation-building***Chitra Kadam (University of Delhi)*

The paper deliberates on the rise of the NGO movement in India, focussing on how NGOs tend to bridge the gap between Government and civil society. It also reflects on the role NGOs play in nation-building by strengthening civil society for increased political participation as well as by building the capacity of government at the local level.

**P132 Engaging race and racism in the new millennium: exploring visibilities and invisibilities (IUAES/JASCA joint panel)***Convenors: Yasuko Takezawa (Kyoto University); Faye Harrison (University of Florida)**Convention Hall B: Sat 17th May, 10:30-12:00, 13:30-15:00, 15:30-17:00*

In spite of the massive literature, the study of race, racialization, and structural racism has tended to formulate its concepts and theories based on the experiences of the transatlantic world. In that context, prejudice and discrimination against racialized subordinates often target populations marked by highly visible phenotypic differences.

In pluriethnic societies of Asia and the wider transpacific region, discrimination against “invisible races” has emerged as a problem. This phenomenon, manifested in Japan and elsewhere, is neglected in critical race studies, resulting in making Asian social contexts appear to be raceless. In reality, racialization exists but often in a manner that is largely unmarked, invisible, and silenced. A consciousness of racializing logics, however, has grown, as observed in the 2001 World Conference against Racism in Durban, South Africa.

In the contemporary context, these modalities are being reconstituted by the accelerated and contradictory forces of globalization in which disparities in social relations, often directly or indirectly encoded as related to race, are widening. This process of differentiation is often invested with meanings expressed in terms of cultural fundamentalism.

Juxtaposing transpacific and transatlantic experiences and perspectives, this panel will provide the empirical and conceptual groundings for rethinking the social and political life of racial meanings and the forms of organizational and structural power accompanying them. The panel underscores the analytical usefulness of the multifocal lenses of a world anthropologies approach in interrogating the diverse contexts within which race and racism operate in their most visible and invisible modalities.

### **Marked and Unmarked: The Racialization of Minorities in the Modern State (Panel Keynote)**

*Gyanendra Pandey (Emory University)*

In this talk, I examine the process of minoritization that has accompanied the establishment of nation-states and their supposedly homogenous ‘majorities’ in the 19th and 20th centuries. I argue that such minoritization is regularly, if not always, accompanied by a process of racialization. By this I mean the deployment of a language of radical difference as marking the condition of the minority – a difference that is deeply-rooted, hereditary and not easily dislodged, whether it is phenotypically (or biologically) visible or not.

I take the examples of Dalits (people from the lowest castes, formerly known as Untouchables) and Muslims in India, and African Americans in the USA, to make the point about the marking of minorities and the establishment of a discourse of fundamental difference, whether on grounds of what has been called race, or religion, or other inherited (historical or biological) condition. The proposition about difference, and racialization, is illustrated dramatically by the example of the Jews in 19th century Europe, and again in that of the Irish and Italians in 19th and 20th century North America. While I shall not be able to examine all these cases, it would be interesting to consider in what ways, and to what extent, such racialization marks the history of minorities in other societies and conditions, such as the Burakumin and Koreans in Japan, or, to take an even more unlikely and indeterminate case, the half or more of the world’s population dubbed the ‘minority’ of women in one country after another.

Comments: Kristin Loftsdottir (University of Iceland), Akio Tanabe (Kyoto University)

### **The anatomy of Korea-phobia in Japan**

*Ryuta Itagaki (Doshisha University)*

In this presentation, I will describe the historical context and theoretical implications of Korea-phobia in Japan, focusing on hate incidents involving a Korean School in Kyoto. An analysis of the hate speech found therein reveals not so much its “newness,” but rather what we might call the historical layers of Korea-phobia in Japan.

### **How Hip-hop renders race and racism visible**

*Dawn-Elissa Fischer (San Francisco State University)*

This paper shares samples from longitudinal ethnographic research concerning global Hip-hop movements that engage certain aspects of anti-racial and anti-racialization political projects.

### **Naturalising inequality in the era of anti-racism: effects of the new culturalism**

*Gillian Cowlishaw (University of Sydney)*

In Australia, disavowed racial categories have re-emerged as cultural differences that may be valorized and nurtured by the state, or denigrated and corrected through government intervention, but always in the name of protecting Aboriginal people.

Comments: Jun Ishibashi (University of Tokyo)

**Toward a more globalized anthropology of race: some implications from “invisible races” in East Asia***Yasuko Takezawa (Kyoto University)*

In contrast to the globalized anti-racism movements, race studies has remained transatlantic-centered. By drawing examples from “invisible races” in East Asia, this paper attempts to explore some potential implications of these cases when juxtaposed with the transatlantic experiences.

**Revisiting Berreman’s “Race, Caste, and Other Invidious Distinctions”: implications for transnational dialogues and intercultural solidarities in challenging racism and related intolerance***Faye Harrison (University of Florida)*

Revisiting Gerald Berreman’s comparative analysis of race, caste and other invidious distinctions, this paper examines a trajectory of transnational dialogue and networking in which antiracism is conjoined with struggles against related intolerance, notably caste.

Comments: Motoji Matsuda (Kyoto University), Petr Skalnik (University of Hradec Králové)

## **P133 Papers from members of the Anthropological Society of Nippon (ASN panel)**

*Convenors: Osamu Kondo (The University of Tokyo)**Room 301 A: Thu 15th May, 08:30-10:00, 13:30-15:00*

The Anthropological Society of Nippon (ASN) is a scientific organization for physical anthropologists and interested professionals in related disciplines. ASN was founded in 1884 and is one of the earliest established learned societies of Japan. Our mission is to advance anthropological research and to promote the dissemination and exchange of anthropological knowledge. Anthropology is a multidisciplinary science that encompasses prehistory, archeology, ethnology, morphological anthropology, human genetics, human ecology, physiological anthropology, primatology, among other related disciplines. Over the years, with the advance of science, many independent societies have come out of the ASN. Currently, the fields of specialization of ASN members include all those disciplines listed above.

This panel is open for the members of ASN to present their papers and scientific ideas. Due to the limitation of time for the panel, acceptable papers should be limited to less than twelve in number and less than 20 minutes in time for oral presentation. However, all the ASN members can communicate with and contribute to each other in this panel.

**Population structure of the Ryukyu Islanders revealed by genome-wide SNP genotyping***Takehiro Sato (University of the Ryukyus)*

To clarify human population structure in the Ryukyu Islands, genome-wide SNP typing was performed for the Ryukyu Islanders. The results indicated genetic divergence between the people of the Okinawa Islands and the Miyako Islands. We estimated the divergence time between the subpopulations within the Holocene.

**The number of missing teeth in people of Japan from archaeological samples***Hisashi Fujita (Niigata College of Nursing)*

The aim of this presentation is to examine the number of missing teeth in ancient Japanese. Ancient Japanese people had many remaining teeth. This result was unexpected. The notion that “ancient peoples lost more teeth more quickly” does not seem to apply to ancient skeletal remains from Japan.

**Oral health condition as viewed from caries and periodontitis in Jomon skeletal remains**

*Osamu Kondo (The University of Tokyo); Aiko Saso (Graduate School of Science)*

The incidence of caries and periodontitis were compared on the Jomon skeletal remains from two sites, Nakazuma shell-midden and mountainous inland Kitamura sites. Results suggest a different level of carbohydrate consumption and a plausible sexual division of dietary subsistence behavior.

**Life expectancy of Jomon people at age 15 estimated from the dental pulp volumes and by the Bayesian approach**

*Tomohiko Sasaki*

To date, several anthropologists have estimated the life expectancy of Jomon people. However, those estimations are all skeptical due to possible sampling biases and the erroneous age estimations of the skeletal remains. I estimated the life expectancy by using their teeth and the Bayesian approach, to circumvent those problems.

**Estimating the cerebral and cerebellar volumes of Neanderthals and Middle Paleolithic modern humans**

*Osamu Kondo (The University of Tokyo); Dasiuke Kubo (University of Tokyo)*

We estimated the cerebellar-cerebrum volume ratio of Middle Paleolithic modern humans and Neanderthals. The former is comparable to the present-day humans, while the Neanderthals have had relatively small cerebella. Co-authors: Tanabe H, Ogihara N, Yogi A, Murayama S and Ishida H.

**The world's earliest handaxes and subsequent development: an overview of the Konso evidence, Ethiopia**

*Gen Suwa (The University of Tokyo)*

We provide an overview of the early Acheulean assemblages from Konso, Ethiopia. The Konso evidence suggests emergence of the Acheulean before ~1.75 Ma, gradual refinement to ~1.0 Ma, and a significant technological advance resulting in well-trimmed and thin handaxes by ~0.85 Ma. Co-authors: Yonas Beyene (A.R.C.C. Awassa, Ethiopia), and Berhane Asfaw (Rift Valley Research Service, Ethiopia).

**P134 Anthropology of Japan in Korea / Anthropology of Korea in Japan (KOSCA/JASCA joint panel)**

*Convenors: Okpyo Moon (Academy of Korean Studies); Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

*Discussant: Mutsuhiko Shima (formerly Tohoku University) Matsumoto Seiichi (Toyo University) Ota Shimpei (National Museum of Ethnology, Osaka) Byungho Chung (Hanyang University) Seungmi Han (Yonsei University)*

**Convention Hall B: Sat 17th May, 08:30-10:00**

Anthropologies in each country have unique trajectories that directly and indirectly reflect the relative position of the country in the world system of knowledge production. The fact seems to be particularly salient in the case of Japan and Korea, the two neighboring countries in East Asia that have shared long-term and changing historical relationships. Having been colonized by Japan for more than three decades at the beginning of the 20th century, Korea has largely remained an object of anthropological study. It is only into the 1980s, Korean anthropologists have been able to study Japan as an anthropological field. In this panel that is jointly organized by the KOSCA (Korean Society for Cultural Anthropology) and JASCA (Japanese Society for Cultural Anthropology), it is hoped 1) to reconsider the position of Korean and Japanese anthropologies in the context of anthropological knowledge production in the world and in East Asia in particular; and 2) to review the works of Japanese anthropology on Korea and Korean anthropology on Japan in relation to colonial and postcolonial histories and their implications on anthropological practices in both countries.



While there have already been some attempts to review Japanese anthropology on Korea in the past, no such attempt has yet been made on Korean anthropology on Japan. It will be attempted in this panel participated by both Japanese and Korean scholars to contextualize the relative status of the past works and to seek possible collaborations between the two Societies in the future.

### **Anthropological studies of Japan in Korea since the 1980s**

*Sug-In Kweon (Seoul National University)*

My presentation will review anthropological works on Japan produced by Korean anthropologists since the 1980s with a focus on major research themes and distinctive social and institutional contexts in which anthropological knowledge on Japan is produced and consumed in Korea.

### **Social anthropologies of Korea in Japan after the 1980's**

*Hiroshi Honda*

This paper examines recent trends of social anthropology of Korea in Japan in the following terms: educational / academic / socio-cultural backgrounds; academic / personal relations with Korean societies and individuals; reflexive approaches to academic traditions.

### **Anthropological exchange between Korea and Japan during the post-war period**

*Dongseong Park (Soonchunhyang University)*

This study examines anthropological exchange between Korea and Japan in the post-war period, which is especially focused on 1960s and 1970s.

### **Anthropological Studies of Korea in Japan since the mid 1990's: after the village studies**

*Fumiko Suzuki (Bukkyo Univ)*

This presentation will review anthropology of Korea in Japan, focusing on the works which are not based on the traditional ethnographical community (village) studies. The key words will be mobility, diaspora, cross-border, history and post- colonialism.

## **P135 Sound cultures of Africa**

*Convenors: Junzo Kawada (Institute for the Study of Japanese Folk Culture, Kanagawa University, Japan)*

*Room 304: Fri 16th May, 08:30-10:00, 13:30-15:00*

We present the latest results of our research project, carried out since 1995 under the title of "Sound Cultures of Africa". By using the term "sound cultures" we reject the concept of "music", used in Europe since XVth century, in order to grasp the vast and fertile reality of African sound activities, including oral traditions, dances and rituals. In this sense, we also deny the term as well as the concept of "ethno-musicology". We have worked in close association with the intangible cultural heritage program of UNESCO.

In the present panel, several aspects of African sound cultures, studied by five members of our team through their long-term field researches, will be examined:

- 1) drum language relating the dynastic history of ancient Mossi kingdoms (Burkina Faso), on which the researches for over 40 years have been accomplished by KAWADA, including the apprenticeship with native performers, detailed sound-spectrographic analysis and many experiments;
- 2) vicissitude of social and political functions of traditional "griot" singers since the independence of African states (Guinea and Ivory Coast);
- 3) multifaceted activities of wandering singers Laliballocc (Ethiopia), together with their recent changes, minutely seized by means of audio-visual analysis;

- 4) social factors found in transformations of ritual sound performances among the Gogo society (Tanzania); and
- 5) religious and political roles of the lamellophone mbira, associated with possession cults (Zimbabwe).

**Drum language in Moose Kingdoms (Burkina Faso)**

*Junzo Kawada (Institute for the Study of Japanese Folk Culture, Kanagawa University, Japan)*

**The Amharic oral poetry of Lalibalocc in northern Ethiopia**

*Itsushi Kawase (National Museum of Ethnology)*

Lalibalocc, the wandering singers in Ethiopia, are said to be condemned to leprosy with their descendants unless they sing, beg and bless for alms. By audio-visual methods, I explore the singers' creativity in their Amharic oral poetry based on the interactions with the audience.

**Contemporary roles of sound culture among the Gogo society, Central Tanzania**

*Tadasu Tsuruta (Kinki University)*

The Gogo, agro-pastoralists in Tanzania, have their distinctive melodic and harmonic structure, lamellophones and women's drumming. The decline of traditional sound performances after independence caused the emergence of semi-professional sound groups.

**Multidimensionality of world music: the case of Mande pop music**

*Hiroyuki Suzuki*

The close relationship between and in the process of the creation of Mande pop music is important in understanding the nature of African sound cultures, a domain so rich and multidimensional that the classical division between and becomes hard to define.

**Religious and political sound of the mbira**

*Yuji Matsuhira (Nagoya University)*

This presentation discusses the relationship between sound activities, religion and politics. A lamellophone called "mbira" is a symbol of indigenous politics and religion of the Shona, because it is played for spirit mediums who are the religious and political leaders of local communities.

**P136 Songs and dances of the Aynu: heritage and practice in Akan, Hokkaido, Japan (NME panel)**

*Convenors: Reiko Saito (National Museum of Ethnology)*

*Room 304: Sat 17th May, 15:30-17:00*

The Aynu people of Japan have many songs and dances. During the Meiji period, their life conditions changed drastically and their traditional culture declined as a result of the assimilation policy of the Japanese government. Opportunities to sing and dance became fewer. Nevertheless, their performing arts could be transmitted from generation to generation through labor songs, for pleasure in daily life, and for certain ceremonies. In the case of Akan people of eastern Hokkaido, performing arts have been partly reproduced through display for tourists. Traditional Aynu dance preservation associations are also active in Akan and various regions of Hokkaido, to transmit and practice the heritage of songs and dances. "Traditional Aynu dance" was designated an important intangible folk-cultural property by the Japanese government in 1984 and 1994, and was listed as intangible cultural heritage by UNESCO in 2009.

In this panel we will first review the current situation of Aynu culture and then demonstrate several Aynu songs and dances with explanations by an Aynu music researcher. We will also discuss how research can help in cultural transmission and practice. The performers will be members of Akan Ainu Culture Preservation Society.

## **P137 Environment and adaptation in human evolution (JSPA panel)**

*Convenors: Shigekazu Higuchi (Kyushu University); Hiroki Oota (Kitasato University School of Medicine)*  
*Convention Hall B: Fri 16th May, 08:30-10:00*

Humans live in greatly various environments on the earth. Such human adaptation(s) have two distinct aspects: one is physiological adaptation and another is environmental adaptation. The former includes physiological reactions for environmental (temperature, light, air pressure, etc.) stimulus to humans that induce plastic adaptations without any genetic changes, while the latter is achieved by genetic changes through the process of mutation, positive selection, and fixation of the mutation in a population.

In traditional ways of thinking commonly, these two are not exactly separated; in scientific fields of biological anthropological studies, these have been discussed as different sphere from each other. However, each adaptation should be reciprocally related to one another, and both must have driven human evolution.

To discuss about the relationship between physiological adaptation (appeared as physiological polytypism) and environmental adaptation (based on genetic polymorphism), here we have a panel entitled "Environment and Adaptation in Human Evolution." In this panel, four speakers (two are from physiological anthropology and another two are from physical anthropology) will give a talk concerning topics that lately attract considerable attention in each scientific field, and will discuss about the mechanism(s) of human evolution.

### **A human-specific allelic group of the MHC DRB1 gene in primates**

*Yoshiki Yasukochi (University of Tsukuba); Yoko Satta (The Graduate University for Advanced Studies)*

To investigate how and why modern humans have adapted to endemic pathogens, we examined the polymorphism at primate DRB1, which encode a protein playing an important role in pathogen recognition. We found the presence of a human specific allele group that has been maintained in the population before the divergence from chimpanzees.

### **The relationship between human cold adaptability and mtDNA haplogroup**

*Takayuki Nishimura; Shigeki Watanuki (Kyushu University)*

Human cold adaptation was important for survive during ice age. mtDNA haplogroup is suggested to relate cold adaptation. We try to discuss the relationship between modern human cold adaptability and mtDNA haplogroup.

### **A genetic polymorphism of the PER2 gene associates with physiological polytypisms for light sensitivity in humans**

*Tokiho Akiyama (The Graduate University for Advanced Studies (Sokendai)); Shigekazu Higuchi (Kyushu University); Hiroki Oota (Kitasato University School of Medicine)*

Humans show various responses to the environmental stimulus, "physiological polytypisms." In this study, we examined an association between the physiological polytypism of response to light stimulus and genetic polymorphism(s), and found that the ratios of melatonin suppression were evidently related to the PER2 haplotypes.

### **Association between genetic polymorphism of melanopsin photoreceptor and sleep/wake timing**

*Sang-il Lee (Kyushu University); Shigekazu Higuchi (Kyushu University)*

Human sleep and circadian rhythm adapt to a 24-hour light/dark cycle. The melanopsin photoreceptor in the retina plays an important role in circadian photoentrainment. We found that melanopsin gene polymorphism is associated with sleep/wake timing.

## **P138 Religious practices in transition: ethnographical and theoretical studies of religions in multiethnic and/or multicultural situations**

*Convenors: Tomoko Nakata (Kobe City University of Foreign Studies)*

*Room 201 B: Thu 15th May, 17:30-19:00, 19:30-21:00*

Anthropology has been long interested in change or alteration in cultural and religious practices often caused by close and constant contact between different groups (ethnic or others). These changes have been often explained in terms of acculturation or syncretism. Today, various effects of globalization and modernization, which stimulate to intensify contact with different people from different cultures and different ideas without necessarily entailing direct contact with them, can sometimes lead to more complex situations than before. While religious fundamentalist movements in different regions have been making news in the world for several decades, the process of change or alteration in religious practices is often proceeding at local level sometimes in more unnoticeable way. Carefully considering the process makes the existing religious category difficult to adopt to fully understand the situations, and this inspires us to search for alternative theoretical frameworks.

This panel, examining from both local and global perspectives, various religious and ritual practices in multiethnic and/or multicultural situations of different parts of the world, demonstrates their complexity, which is revealed in such diverse ways as ambiguity of the borders between different religions, fluidity of religious identity, association of factors of different religions, reevaluation of one's own culture and religion in relation to another, emergence of a ritual with reference to the tradition. By showing various local practices based on the ethnographical research in different areas of the world, we hope to present some theoretical perspectives to understand old and new religious phenomena.

### **Buddhism and spirit cult in a multi-ethnic village in Southern Laos**

*Tomoko Nakata (Kobe City University of Foreign Studies)*

This study, based on ethnographical material collected by fieldwork, examines complex relationships between Buddhism and a spirit cult in a relocated village settled by ethnic minorities in Southern Laos.

### **An analysis on the Guanyin cult as “sinisization” in a multi-ethnic area of contemporary China: from the viewpoint of “ortho-syncretism”**

*Chiyoko Nagatani (Kyushu University)*

Expanding Guanyin cult among ethnic minorities in China, is often seen as a sign of assimilation into Han-Buddhist culture. However, the modern classification on ethnic groups and religions has become inconsistent with reality. We propose a new viewpoint by adopting the concept of ortho-syncretism.

### **The spiritualized body: possession, cure and exorcism between neopentecostalism and Afro-Brazilian religions**

*Ana Keila Pinezi (Universidade Federal do ABC); Érica Jorge (UAB)*

This paper aims to discuss the body and its performance in two different Brazilian religious groups. The research is justified because of the importance of demonstrating how body and its performance in these religions are associated with soul and spirit in possession and cure rituals.

### **Islam and education: the perceived role of religion in the educational attainment of South Asian Muslim immigrant students in Hong Kong**

*Wai-chi Chee (The Chinese University of Hong Kong)*

This research seeks to explore the relation between religion and education in the context of migration where the students are both an ethnic and a religious minority. It specifically examines three important factors: religious participation, religious tenets, and religion-based social networks.

### **From religious minority to the source of indigenoussness: the changing position of Bon religion among Tibetan culture**

*Kengo Konishi (Otani University)*

This paper deals with the manner in which the religious minority in the Tibetans maintains their position. Evaluated as the source of indigenoussness under socio-cultural changes from the mid-20th century, they aim to reconfirm their own values while seeking a symbiosis with major Buddhists.

### **The 2004 Indian Ocean Tsunami image seen from the religious practices: Tsunami disaster and globalization in a Muslim community of southern Thailand**

*Hisashi Ogawa (Osaka University)*

The aim of this paper is to describe the Tsunami image of Muslim inhabitants in a 2004 Indian Ocean Tsunami-affected village of Thailand through their religious practices. It shows the multifaceted nature of the 2004 Tsunami disaster, which is not exclusive to physical damage by focusing on religion.

### **Making sacred places and convergence rituals**

*Mare Kõiva (Estonian Literary Museum); Rahel Laura Vesik (Estonian Literary Museum)*

This paper investigates and compares two kinds of contemporary rituals dedicated to the Sun and Moon: 1) the ethnic (pagan) rituals performed around equinoxes and solstices, and 2) occasional rituals performed by contemporary masters of rituals.

## **P139 Querying the human/non-human divide and the ontological status of anthropology**

*Convenors: Akira Okazaki (Hitotsubashi University)*

*Multi Purpose Room: Fri 16th May, 17:30-19:00*

If anthropocentrism was developed within the western epistemological history, it is not surprising that the message of anti-anthropocentrism is now disseminated mainly from the West. It is a kind of one-man show. Likewise, if the European Enlightenment successfully brought about a great change in 'our' ways of thinking about the world, it is not amazing that the IUAES conference is held in non-western countries. So it seems challenging to recover/fill the space/lacunae left by the 'Enlightened' side of anthropological knowledge. This panel attempts this by examining:

- First; the possibility of applying Buddhist thought and Zenist Zeami's insight to the anthropological discussion of ontology/epistemology;
- Second, the ontological notion of the 'shadow' among a Sudanese people compared with the 'man' who created his positivity in the human sciences as a project of the Enlightenment;
- Third, ways of living in the plural world with non-human actors who participate in rituals among a Yunnan people of China;
- Fourth, the possibility of reconstituting 'human' within the discourses of the Anthropocene by exploring the ways human existence hinges on the livelihoods of microbes though they are indifferent to human 'self'-interest.

In fact, anthropology has been recovering the invisible/shadow side of the human, rather than focusing into a conspicuously visible entity of the human. But our anthropological discursive tradition seems increasingly prone to turn to the Enlightenment project. This is why it is intriguing to reconsider, seriously and playfully, the ontological status of anthropology rather than the anthropology of ontologies.

**Buddhist approach from “The View from Afar”: going beyond ontology / epistemology in anthropology**

*Atsuki Nakagami (The University of Tokyo)*

This paper will present a perspective on how to build bridges between anthropology and Buddhism. The discussion will begin by examining the works by Levi-Strauss who gave high praise to Buddhist thought. By analyzing its premise, I hope to shed light on discussion of ontology / epistemology.

**Dreaming, madness and the human sciences: a prehistory of anthropology**

*Akira Okazaki (Hitotsubashi University)*

Early Foucault wrote of dream, madness and against the human sciences that created the positivity of ‘man’. With his post-humanist questions and the ontological notion of the ‘shadow’ derived from my ethnographic study, I discuss how our anthropological discursive tradition was inevitably born.

**Network of ritual: relationship between human and non-human among Hani of southeastern China**

*Tomohisa Abe (Tokyo Metropolitan University)*

This paper considers the construction of social relationship which ritual practices create among Hani village in China. Their “Yoqliq” (custom) is a key concept, as they construct stable relationship between actors, including human and non-human, through the practical schema which their Yoqliq provides.

**Que[e]rying the human: imagining otherwise**

*Sita Venkateswar (Massey University, Palmerston North)*

Drawing on an ethnography of memories and family histories of entanglements with animals, this paper engages with recent developments within anthropology to re-think how ‘human’ can be reconstituted within the discourses of the Anthropocene.

**P140 Ethnographies of (dis)connection: marriage, families, households and homesteads in contemporary communities**

*Convenors: Yoko Narisada (Okinawa University)*

*Room 104: Sat 17th May, 08:30-10:00, 10:30-12:00*

How do we connect and disconnect human relations through daily practices which consist of marriage, death, fostering, households, homesteads, citizenship and modernization in contemporary societies? Anthropological research has ethnographically shed light on the way in which people build up, have and lose their relationships not only based on biological connection but also based on socio-cultural, legal, political and socio-economic dis/connection. That is to say, it is crucial to see what kind of relations are produced, recognized and broken off and how these relations are contextualized and conceptualized in daily lives. To look at dis/connection as a process makes it possible to grasp various relations as performative and dynamic rather than as static and given. To do so, ethnographies of (dis)connection aim to explore diverse relationships in a wide range of social and cultural contexts.

**An Indonesian “modern” in daily life**

*Masanori Kaneko (National Museum of Ethnology (MINPAKU))*

This paper will analyze the grass-roots level of modernization of daily life in Indonesia. For it, this paper focuses on negative human nature like envy and shame, and also relationships with neighbors, family members, and friends. From this case study, we may also seek hints for alternative modern.

**Family matters: economic zones, capital investment and kinship dynamics in contemporary Romania***Alexandra Sindrestean (University of Vienna)*

Special economic zones – overwhelmingly established through foreign direct investment – have challenged the relations between social citizenship, sovereign territory and global capital. My paper explores how social practices are configured when native capital is the major player in the economic zone.

**A study on the bride price and dowry of the Yi people at Liangshan***Weigu Qumu (Southwest University for Nationalities)*

This paper studies the types, items, functions, and rules of the bride price and dowry of the Yi people at Liangshan, presenting a case for the study of anthropological understandings of marriage.

**Divided by blood quantum: socioeconomic disparity in indigenous Hawaiian society***Masaya Shijo (Tokyo Metropolitan)*

This paper will talk about the socioeconomic disparity in Hawaiian homesteads. Hawaiian homesteads appeared in the 1920's to provide Hawaiians with land. To acquire the land, the residents must meet a blood quantum rule which now divides the Hawaiian society and causes socioeconomic disparity.

**New Japanese naming practices: reflecting changes in ideals for children***Giancarla Unser-Schutz (Rissho University)*

By looking at parents' messages to children, I consider how new Japanese names reflect changing ideals. While new names appear burdensome, I suggest that parents may create positive social identities by paying attention to whether the names are easy to say and by selecting kanji with positive images.

**Re/making boundaries and relatedness: shared household living in contemporary Japan and the UK***Yoko Narisada (Okinawa University)*

Unlike in the UK, it is not common for people to share a rented house/flat in contemporary Japan. By comparing housing cases in Japan and the UK, this paper explores how people differently re/make boundaries and relatedness through daily lives such as conflicts, negotiation and accommodation.

**One child can have some parents: a case study of “fosterage” among the Hausa in Nigeria***Ayako Umetsu*

A custom of “fosterage” among the Hausa shows that each of “foster parents” and biological parents is socially recognized as children's important parent. It can relativise the modern western views of giving biological parenthood more priority and that parents-child relationship should be only one.

**P141 Between innovation and tradition: ethnographies of change***Convenors: Jennifer McDowell (Tohoku Gakuin University)**Multi Purpose Room: Sat 17th May, 13:30-15:00, 15:30-17:00*

Anthropology has long been concerned with how human actors negotiate their social worlds especially during times of transition and change, and the props and dialogues they choose during these negotiations. This panel focuses on several diverse cultural topics that contribute to a greater understanding of the processes by which tradition is created, innovated upon, and maintained. Through examples of divergent interactions (collecting, protesting, creating, or preserving) within venues of tradition or cultural heritage, including the appropriation of the past, or the introduction of new, often unwanted, cultural practices into the social milieu, it is hoped a conversation forms around the types of research strategies that these topics require, bringing a fresh approach and perspective to a classic anthropological topic. As communities continue to look to the past for ways to negotiate the present, rally against social change, often in the name of preservation, or openly embrace innovation, the importance of these topics to our anthropological futures is evident. As each panel participant brings a viewpoint from a different point on the spectrum, the discussion is intended to reveal

potential convergence of the historic and current attitudes and practices of social interaction. It also affords the opportunity to attempt and delineate some of the overall issues affecting studies of tradition and heritage and, from there, invite participants to offer suggestions as to where we are now and where we might be going next.

**Struggling street artists: ASARO's tactic of a "maintenance of the tradition" in Oaxaca, Mexico**

*Hidetsugu Yamakoshi (Waseda university)*

This presentation focuses on the practice of the street artist group called "ASARO" in Mexico. They put posters on the walls of public spaces to appeal their political message. I will verify how they update the traditional images and link them to the social problems happening in Mexico.

**Cultural influence on the modernization of public Toraja ancestors: an anthropological study in Makale city, Tana Toraja, South Sulawesi, Indonesia**

*Andi Kustanto (University of Sultan Ageng Tirtayasa); Rokmatullah Ibn Rahman (University of Sultan Ageng Tirtayasa)*

Cultural influence on the modernization of public Toraja ancestors: an anthropological study in Makale city, Tana Toraja, South Sulawesi, Indonesia.

**New subsistence and cultural construction by New Ogasawara (Bonin) islanders**

*Masayuki Yamazaki*

This paper aims to describe new subsistence in Ogasawara (Bonin) islands. These subsistence are created by new Ogasawara islanders who settled from mainland Japan since restoration in 1968. New subsistence are interrelated with island society and makes a kind of cultural construction.

**Restoring Omani heritage (Harat Al Bilad - a case study)**

*Soheir Hegazy (Scientific College of Design)*

This paper aims to reveal the serious challenges which may obstruct Oman's plan in protecting its heritage. Through interviews and field study, the challenges and anticipations of restoring Omani heritage will be presented. Finally, suggestions for improving the restoration process will be deduced.

**Tradition and cute innovation: an exploration of past and present trends in kokeshi collecting**

*Jennifer McDowell (Tohoku Gakuin University)*

For the past five years, a new population of Japanese collectors has begun to explore the world of traditional kokeshi. This presentation will be a preliminary exploration and comparison of previous and new kokeshi collecting trends, and their influence on this nationally recognized folk art doll.

**Cultural heritage and the uniqueness of the Baduy traditions: a study of cultural history of ancestral heritage trip in the Kenekes village, Lebak, Banten, Indonesia**

*Idho Meilano (Sultan Ageng Tirtayasa University); Raidhil Fitran (University Of Sultan Ageng Tirtayasa)*

Cultural heritage and the uniqueness of the Baduy traditions: a study of cultural history of ancestral heritage trip in the Kenekes village, Lebak, Banten, Indonesia.



## **P142 Common themes and varied approaches: globalization, migration and popular arts (AAA/JASCA joint panel)**

*Convenors: Monica Heller (University of Toronto); Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

*Convention Hall B: Fri 16th May, 13:30-15:00, 15:30-17:00, 17:30-19:00*

This is a three-part panel collaboratively organized by AAA and JASCA. It takes up three major themes which are consequential for the future with and of anthropology but can be approached in different ways. They are globalization, migration and popular arts, and these themes will be discussed semi-independently. For each theme, we have two speakers, one from AAA and one from JASCA, and two discussants, also one from each association. Discussion will focus on what we can gain from making bridges across our varied approaches to these themes we share in common.

Three sub-panels proceed in the following order:

### 1. GLOBALIZATION

- Yoshinobu Ota (Kyushu University)
- Gavin Smith (University of Toronto)
- Discussants: Eisei Kurimoto (Osaka University) & Niko Besnier (Universiteit van Amsterdam)

### 2. MIGRATION

- Jonathan Xavier INDA (University of Illinois, Urbana/Champaign)
- Ikuya Tokoro (Tokyo University of Foreign Studies)
- Discussants: Miyako Inoue (Stanford University) & Takami Kuwayama (Hokkaido University)

### 3. POPULAR CULTURE

- Yoshiaki Furuya (Kyushu University)
- Erin B. Taylor (Universidade de Lisboa)
- Discussants: Yasushi Uchiyamada (University of Tsukuba) & John McCreery (Word Works)

#### **Unruly globalization: thinking through the formation of bootleg subjectivity in (in)visible Tokyo**

*Yoshinobu Ota (Kyushu University)*

An ethnographic analysis of bootlegging subjectivity as a form of unruly globalization.

#### **Feeling out (of) place in a world in motion**

*Gavin Smith (University of Toronto)*

This paper explores the varied impact of globalization on different kinds of people in different places across the world, in terms of a shift from the regulation/enhancement of “geopolitical spaces” to the enhancement/regulation of “geoeconomic seams”.

**A not so borderless world: illegality, criminalization, and the policing of immigration**

*Jonathan Inda (University of Illinois, Urbana-Champaign)*

Across the world, states are increasingly responding to the flow of people across national borders through punitive measures. Focusing on the United States, the paper deals with this global practice of governing immigration through crime.

**“Center/periphery” flow reversed? Through a case study on transnational marriage migration between Japan and the Philippines**

*Ikuya Tokoro*

In this presentation, I will critically examine the implications of changing (emerging) elements of transnational migration in East Asia, through an ethnographic case study on cross-border marriage migration between Japan and the Philippines.

**Inheriting the prehistoric past, artistically: two case studies**

*Yoshiaki Furuya (Kyushu University)*

This paper focuses on two cases in which the regional prehistoric arts/artifacts are utilized by the contemporary artists for the purpose of resurrecting the traditions and/or producing their own works of art. The two cases are Marajoara culture (Brazil) and Jomon culture (Japan). What is at stake here is how contemporary people “artistically inherit” the objects produced and left by the people of the distant past.

**The curation of the self in the age of the Internet**

*Erin Taylor (Universidade de Lisboa)*

Digital tools and the Internet have brought something new to the world of art. Anyone with a device and a wifi connection can be a curator via websites and social media. What does this tell us about art and popular culture, and what we might call the curated self?

**P143 Of the local, in the global: discussions on movement, development and governance**

*Convenors: Hiromi Hosoya (Seikei University)*

*Room 102a: Sat 17th May, 13:30-15:00, 15:30-17:00*

This panel aims to examine globalization from field sites. The progress of globalization has not only linked physical spaces such as megalopolises, remote spots, and different areas but also different groups, ideas, issues, and fields. As we have realized, it also widens gaps in inequality and excludes particular groups and individuals. Furthermore, various phenomena relate to each other in a complex and intricate manner that in many cases is beyond control, e.g., issues of poverty. Regarding this circumstance, a global “community” or a global civil society is sought in international society. However, we find that many existing concepts (such as human rights, democracy and justice) that had been considered universal need to be re-framed considering local, cultural, and historical diversity. This panel reconsiders globalization from the perspective of field sites in order to bridge the gap between the local and global.

The panel discussion comprises two sessions. The first session examines armed conflicts, the process of peace-building, and the restoration of governance after conflicts. From a long-term perspective, peace-building studies confront the question of why conflicts recur once peace-building processes are implemented. We will respond to this crucial global issue using insights from field sites.

The second session analyzes the phenomena of migration and social transformation resulting from advances in transportation and communication. This process requires reformation of groups and ethnic consciousness and formation of new identities. The panel examines such on-going processes to discuss a new civil society. This discussion also includes a reexamination of development studies.

**Global justice and peace building in an unequal society: internal armed conflicts and indigenous people of the highland Andes**

*Hiromi Hosoya (Seikei University)*

Anthropology helps contribute to the emerging theme of global justice through onsite research methods that consider social diversity. In this context, I analyze the different articulations of justice among the international community, nation-states, and local groups.

**The “local” arises from motion: the transformative trajectory of “Khartoum’s meaning” among returnees to Juba, South Sudan**

*Yuko Tobinai (Sophia University)*

I discuss the changed perception of “Khartoum” among the people who returned from North to South Sudan. Through this case study, I seek to understand the process by which human movement creates the meaning of the “local.”

**International state-building and cultures of governance: the case of post-1999 Timor-Leste**

*Hiroko Inoue*

This paper examines international state-building in Timor-Leste and demonstrates the significance of local culture of governance. To grapple with the malleable and ever-contested nature of local culture, it posits state-building as an interactive process in which culture is formed and reformed performatively.

**The adaptation of Japanese, Chinese, Koreans and Vietnamese in Belarus**

*Siarhei Sakuma (Center for the Study of Belarusian Culture, Language and Literature)*

The number of Asian people in Belarus tends to increase year by year. This has started to change the traditional way of life of the Belarusian society. On the other hand, due to the process of adaptation patterns of life of Japanese, Chinese, Koreans and Vietnamese are changing.

**“Self culture” in the age of uncertainty and globalization: young Japanese outbound migrants in “lost 20 years”**

*Etsuko Kato (International Christian University)*

This paper explores in what aspects young Japanese self-searching migrants in Canada and Australia embody universal “self culture”, and in what aspects they consider themselves “Japanese”. It also argues that self-searching project reflects the class- and gender-stratification within a society.

**A study on ethnic culture identification of Yi undergraduates from the perspective of globalization**

*Qiuping Xu*

In multi-ethnic countries, ethnic minorities are facing the issue of culture identity. It becomes more prominent in the process of globalization. This paper attempts to explore how Yi college students perceive ethnic identity their attitudes towards it.

**P144 Back to the future: discursive practices on identity, remembrance and resistance in late-modern anthropology**

*Convenors: Maria Grajdian (Nagasaki University)*

*Room 201 A: Sun 18th May, 10:30-12:00*

The presentations included in this panel pursue the analysis of cultural artifacts such as the entertainment industry and its influence on the emotional construction of childhood in hindsight, animation and its translation into reality, arpilleras and their increasingly global diffusion and implementation, Colombian local narrations and songs related to isolation and self-actualization. Focusing on empirical data collected in the field – China, Japan, Chile and Colombia – combined with theoretical elements which highlight the universality of human desires and efforts in times of turmoil and distraught, the presentations foreground the necessity of remembrance and resistance in the process of identity construction – individual or collective. The dialectical interplay between identity as the continuous delimitation of the self from the other, remembrance and resistance – viewed as the inner power to overpass childhood nostalgias and reflect maturely upon one's role in the world respectively as the ability to cope with regimes of denial and to recreate reality via artistic means – becomes thus a progressive tool in establishing new foundations in the practice of integration and inter-human communication. Furthermore, the anthropological discourse appears as a dynamic play (in Wittgenstein's and Lyotard's conceptualization: the differentiation between substantiality and simulation within the intricacies of language) possessing the capacity to guide the researcher in his/her quotidian endeavor to discover worlds of love and beauty beyond the superficiality of war, consumerism and discrimination.

**The return of the object: nature, escapism and happiness in Mei & Satsuki's house on EXPO 2005's site**

*Maria Grajdian (Nagasaki University)*

This presentation points out the relation between nature, escapism and happiness in the process of reconstructing the past, as reflected in the life-large sized replica of the family house from the anime movie *My Neighbor Totoro* (1988) included among the international pavilions on the EXPO 2005 site.

**Role of agent conveying Japanese pop culture**

*Miu Yin Ha (University of Hong Kong)*

This panel aims to study the role of agent that brought Japanese pop culture to the local society through years. Different cases will be discussed about the importance and development of agent in an autobiographical approach.

**Visual/textile narratives that resonate lives: testimonies of daily life and sufferings in arpilleras**

*Tomoko Sakai (Tohoku Gakuin University)*

This paper explores the potential of visual and textile narrative to create resonances between social sufferings of different local contexts. The focus is on arpilleras, a type of textile art originally from Latin America, that have recently seen an international expansion.

**Tracing identity resistance practices through artistic discourses in the southwestern region in Colombia**

*Valeria Guerrero (Universidad Nacional de Colombia)*

This paper discusses the way some artists from southwestern Colombia have created discourses through literary and musical sources that reconfigure an identity that has been stigmatized and essentialized by the rest of Colombian society.

## **P145 Brazilian anthropology: present and future (ABA panel)**

*Convenors: Carmen Rial (Federal University of Santa Catarina)*

*Room 301 A: Fri 16th May, 15:30-17:00*

For more than 50 years the Brazilian Anthropology Association has played a fundamental role in the success of Brazilian Anthropology and in the defense of threatened populations. The first years of the 21st century witnessed a great expansion of Anthropology in Brazil, especially in the realm of universities, where the number of campuses and departments has doubled. In parallel to this recent growth and the rising presence of anthropologist as an occupational category in government entities, Brazilian anthropology is facing political issues that emerge from the populations studied. Quilombolas, indigenous peoples, demands for environmental protection, land ownership rights and museum policies are subjects upon which anthropologists have been constantly called on to provide guidance. This raises a dual challenge for anthropologists in the country: to continue to produce high quality research and publications, while simultaneously maintaining a reflexive agenda that can contribute to public policy in the country. By organizing this panel discussion, ABA would like to present what it is doing today, and indicate future trends in some of the fields of knowledge where Brazil's diversified anthropology is inserted.

### **Human rights and equal treatment in Brazil**

*Luis Roberto Cardoso de Oliveira (University of Brasilia)*

The notion of human rights conveys a radical conception of equality, given that it makes reference to rights that should be equally shared by all human beings. As in Brazil there is a tension between two opposing conceptions of equality, there is a significant lack of clarity between rights and privileges that have currency in the public space.

### **Anthropology and the State in Brazil: some remarks on a complex relation**

*Antonio Carlos De Souza Lima (Museu Nacional-UFRJ)*

The State as a theme has played a constitutive role for anthropology in Brazil. The discipline has long been engaged in studying social impacts of State policies and nation building. It is important to conduct a deep theoretical reflection on state formation processes which help to form us and which we help form in daily life and on a micro-scale.

### **The studies on the Japanese presence in the northeast of Brazil and the dynamics of identity: the Pernambuco case**

*Renato Athias (Federal University of Pernambuco (Brazil))*

We propose to reflect on the "dynamics of ethnic status," in view of the questions raised by studies of national identity, by analyzing the social relations of Japanese immigrants who came to Pernambuco.

### **Gender and sexuality: anthropological research, social movements and political achievements**

*Miriam Grossi (UFSC)*

We will take as examples of analysis, in this paper, two fields of political struggle in gender and sexuality in which Brazilian anthropology had an important contribution.

## **P146 Local differences in ecology and behavior of non-human primates: genetic variation or culture? (PSJ panel)**

*Convenors: Hiroshi Ihobe (Sugiyama Jogakuen University)*

*Room 301 B: Sun 18th May, 08:30-10:00*

Studies of single species of non-human primates in several research sites have increased with the advance of primatology. Such studies have revealed local differences in ecology and behavior of non-human primates.

Why is the reason of these local differences? Genetic variation or culture? Three topics concerning local differences of non-human primates, local differences of targets of chimpanzee hunting, intra-species differences in the taste receptors of primates and behavioral diversity among wild chimpanzees, will be presented. Also, it will be discussed how such local differences observed in non-human primates will contribute to understanding the nature and “evolution” of human culture.

#### **Local differences of targets of chimpanzee hunting**

*Hiroshi Ihobe (Sugiyama Jogakuen University)*

Chimpanzee hunting behavior has been observed through their ranges. Meanwhile, local differences have been found in this behavior. For example, blue duikers were hunted by chimpanzees in Tanzania, whereas chimpanzees in Ivory Coast did not hunt them. These common features and local differences of this behavior will be discussed.

#### **Intra-species difference in the taste receptors of primates**

*Hiroo Imai (Primate Research Institute)*

Taste allows mammals to evaluate their foods and determine which foods they can ingest. There are some reports on the individual and regional differences in the food items of non-human primates. We found the genetic differences in the taste receptors of primates, which are specific for local area and might affect the feeding behaviors of primates.

#### **Behavioral diversity among wild chimpanzees**

*Michio Nakamura (Kyoto University)*

Behaviors of wild chimpanzees differ significantly among different study populations. Some of such differences cannot simply be explained in terms of ecological or genetic differences. I will summarize recent findings of such behavioral diversity, or culture, among chimpanzees.

#### **Anthropological commentary on panthropology: genetic variation or culture**

*Takeo Funabiki (University of Tokyo)*

Commenting cultural anthropologically on each paper from 3 points: 1. theoretical concept of culture in non-human primates; 2. are local differences for non-human primates limiting condition or driving force for creating culture?; 3. any identity or “ethnicity” among non-human primates?

## **R001 AAA Public Education Initiative: Mobilities, Migrations and Displacements (AAA Roundtable)**

*Convenors: Monica Heller (University of Toronto)*

*Discussant: Yuki Imoto (Keio University), Chen Tien-shi (Waseda University), Junji Koizumi (Osaka University, JASCA President)*

*Convention Hall A: Fri 16th May, 08:30-10:00*

Global migration and displacement are among the most pressing issues of our time, and for the foreseeable future. Anthropology has much to contribute to a broad public conversation about these issues. The American Anthropological Association (AAA) is planning a public initiative that will help frame contemporary issues of movement, migration, and displacement in a broad historical and comparative context, and intend this framework to be international and global in scale. Thus, our challenge is two-fold: (1) how to place these issues in a global frame, and (2) how to capture the public imagination. We will need to attend carefully to how we can best present the nuanced complexity of scholarly research in an informative, accessible, and interesting manner to general audiences in a number of different settings.

This roundtable discussion will include a brief presentation about our preliminary plans: outlining major themes and questions in the history of anthropological scholarship about human population movements, such as why people move and what happens when they do, in pre-history, history and the contemporary world, and across geographical spaces. The discussion then invites three distinguished commentators to offer their views about the major themes, as well as effective ways of framing these ideas for a broad general international audience. Roundtable attendees will be invited to contribute their views as well.

Presenters: Leith Mullings (CUNY-Graduate Center, AAA Past President), Edward Liebow (AAA Executive Director)

## **R002 Celebrating 30 years of JAWS and 13 years of AJJ (JAWS/AJJ joint panel)**

*Convenors: Bruce White*

*Discussant: Brigitte Steger; Hirochika Nakamaki, Emma Cook, Andrea de Antoni, Marilo Rodriguez del Alisal, Michael Shackleton and Sebastien Boret*

*Convention Hall A: Fri 16th May, 13:30-15:00*

The Japan Anthropology Workshop (JAWS) was founded in Oxford in 1984 when some 30 Europeans anthropologists who had worked in Japan gathered to read papers, share ideas, and build an association for the future. This panel will review the progress made since that time: the growth of our small field, the building of links with colleagues in other parts of the world through more than 20 meetings, and our excellent collection of publications. Members of JAWS who are present at the Tokyo event will be invited to recollect some of the best moments of our collective life, and we will look towards how we might shape the future.

We would also like to use this occasion to extend the hand of friendship towards our colleagues in Japan who founded an organisation based on similar anthropological studies of Japan, namely the AJJ or Anthropologists of Japan in Japan, which include some JAWS members among the many Japanese scholars. One of our aims when we founded JAWS was to have a local branch in Japan so that we could meet each other when we were doing fieldwork, but that plan was made redundant when AJJ was founded, and many of us have enjoyed the welcome of their events instead. It would be good if we could set up a more formal link as a celebration of this joint meeting.

Discussion will follow after the keynote speech by Joy Hendry.

## **R003 Video messages from the world: the future with/of anthropologies (JASCA roundtable)**

*Convenors: Itsushi Kawase (National Museum of Ethnology)*

*Room 303: Thu 15th May, 08:30-10:00*

This is the roundtable session that is based on a collection of short video messages by the presidents or representatives of member associations of the World Council of Anthropological Associations (WCAA). These video messages have been collected as part of a series of events to commemorate the 50th anniversary of the Japanese Society of Cultural Anthropology (JASCA). In these messages, each representative voices his/her view regarding the future of anthropologies and/or humanity's future with anthropologies, from the respective situations and positionings of their anthropological association in the contemporary world.

Several thematic topics will be selected and related video messages will be presented out of a collection in the beginning of the session. Then, challenges and prospects for the future with/of anthropologies around the globe will be discussed with participants. Furthermore, the diverse range and the commonalities of current agendas, critical ideas of the field will be examined.

## **R004 Strengthening JASCA's publications in the world (JASCA/SEAA roundtable)**

*Convenors: Gordon Mathews (The Chinese University of Hong Kong); Junji Koizumi (Osaka University and International Institute for Advanced Studies)*

*Room 201 A: Thu 15th May, 19:30-21:00*

The Japanese Society of Cultural Anthropology has been successful, perhaps exemplary, in promoting anthropology within Japan in recent decades: due to its efforts in creating interest in the discipline, JASCA is currently the second biggest anthropological association in the world. However, JASCA has been less effective in reaching an audience beyond Japan. In large part, this is because of language: its flagship publication, *Bunka Jinruigaku*, has a reputation of carrying many ethnographically insightful articles, but because these are in Japanese (with only their abstracts in English), they have little reach beyond Japan and foreign readers of Japanese. JASCA also publishes an English-language journal, *The Japanese Review of Cultural Anthropology* (JRCA). Because this is generally available only to JASCA members, however, and also because it is not published as an e-journal, it has been of minimal impact upon world anthropologies. How can JASCA's publications become more visible and accessible in the world? More broadly, how can Japanese anthropology as embodied in JASCA's publications assume a more pivotal role within world anthropologies? This roundtable addresses these questions and attempts to come up with strategic proposals particularly for facilitating translation, reforming editorial processes, and using international networks more effectively. At the same time, it aims at contributing to how those engaged in journal publications in the global context can effectively respond to the challenges they commonly face.



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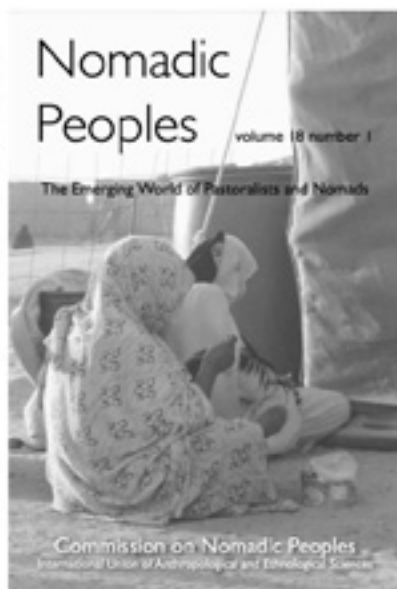
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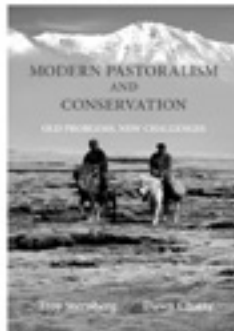


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